

**IQHAZA ELINGABANJWA UBUCIKO NAMASIKO
UKUKHUTHAZA UKUZWANA NOKUBEKEZELELANA
NGOKWAMASIKO NOKUVUSELELA UBUNTU PHAKATHI
KWEZINHLANGA EZAHLUKENE KWAZULU-NATAL**

NGU

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LOLU CWANINGO LWENZIWE NJENGESIDINGO SEZIKU ZE -

MASTER OF ARTS

NGAPHANSI KOMNYANGO WESIZULU ENYUVESI

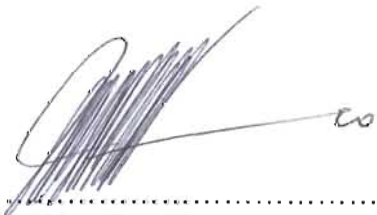
YAKWAZULU-NATAL

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ISIFUNGO

Ngiyaqinisa ukuthi 'Iqhaza elingabanjwa ubuciko namasiko ukukhuthaza ukuzwana nokubekezelelana ngokwamasiko nokuvuselela ubuntu phakathi kwezinhlanga ezahlukene KwaZulu-Natal' ngumsebenzi wami engizisungulele wona nokuthi yonke imithombo engicobelele kuyo ulwazi, ngiyidalule ngokuthi ngiyibhale kulolu cwaningo.



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UCWANINGO NGAMAFUPHI

Lolu ucwaningo olumayelana neqhaza elingabanjwa ubuciko namasiko ukukhuthaza ukuzwana nokubekezelelana ngokwamasiko nokuvuselela ubuntu phakathi kwezinhlanga ezahlukeni KwaZulu-Natal. Kulolu cwaningo kucutshungulwa izindlela ezingasetshenziswa ukwenza izizwe zamasiko ehlukahlukene zikwazi ukwazana kangcono nokungaholela ekuhloniphaneni kanye nasekuhlalisaneni ngokuzwana.

Ngasekuqaleni kwalolu cwaningo, kuye kwahlehlwa kabanzi amagama abumbe isihloko salolu cwaningo ngenhloso yokuveza ukubaluleka kwalolu cwaningo. Kuye kwavela izincazelo ezahlukeni ezichaza isiko, kuvele umongo wesiko njengomthetho wesizwe oyinkolelo yokwakha umphakathi, ukuzazisa nokwehluka kwesizwe kwezinye, ubugugu, ukuziphatha kanye nendlela yokuphilisana ngokwabelana kwabantu nokuhlanganisa impilo yabantu.

Kulolu cwaningo kubhekwe iqhaza elibanjwe ngumkhakha wezobuciko namasiko ukuphumelelisa impokophelo yoMnyango Wezemfundo KwaZulu-Natal nokuyilapho kuye kwavela khona ukugqugqezela nokulondoloza amagugu esizwe kanye nokuthuthukisa imisebenzi yezobuciko namasiko njengeminye yemisebenzi esemqoka yalolu phiko.

Kuye kwacutshungulwa eminye yemikhosi egujwa yisizwe samaZulu okubalwa phakathi kweminye, uMkhosi woMhlanga; uMkhosi weLembe (inkosi uShaka) kanye noMkhosi woKweshwama. Lapha kuye kwacutshungulwa umsuka kanye nomongo womkhosi ngomkhosi ngenhloso yokuthola ukufana okuqukethwe nokungaholela ekwakheni ukwazana kangcono ngenxa yomongo ofanayo oqukethwe yisiko lesizwe nesizwe. Lokhu kwenzeke ngokubheka neminye yemikhosi egujwa yisizwe samaNdiya okubalwa kuyo umgubho woBuciko Bomlomo; umgubho kaDiwali kanye naleyo egujwa ngokuhlanganyela kwezinhlanga ezahlukeni zaKwaZulu-Natal okubalwa kuyo umgubho woKunambitha kanye noWesitimela.

Phakathi kolwazi oluqoqiwe lwalolu cwaningo, kuye kwavela lokhu okulandelayo njengalokho okungabamba iqhaza ukukhuthaza ukuzwana nokubekezelelana ngokwamasiko nokuvuselela ubuntu: ukufundisa ngamasiko; ukusebenzisa ubuciko namasiko ukuvuselela ubuntu; ukuthuthukisa izilimi zomdabu; ukuziqhayisa kwentsha ngesiko; ukukhuthaza ubusikoningi kanye nobuliminingi.

AMAZWI OKUBONGA

Umsebenzi wokwenziwa kwalolu cwaningo awubanga ngolula nhlobo. Nokho ukuphumelela nokuphuthuleka kwawo kube ngenxa yeqhaza labantu abehlukahlukene ababe nesandla sokungifukula ngezindlela ezahlukene. Kungalokho kuyisifiso sami ukuba ngithathe leli thuba ngizwakalise ukubonga kubo bonke ngithi, ngiswele imilomo eyizinkulungwane, ningadinwa nangomuso.

Kubo bonke ngithanda ukuqala ngokubonga intombi engizalayo uSibabazile, ngokungifundisa ukwesaba uMdali, uMvelinqangi njengokuqala kokuhlakanipha nokungikhulisa ngokwazi ukuthi izimpilo zethu zisingethwe NGUYE kanye nezidalwa zakwaKhumalo, oMntungwa, oMthentesi. Ngithi Shandu kaNdaba! Mthiya! Wena ongengakanani ngoba nasentendeni yesandla uyenela!

Umuntu wokuqala osemqoka ngokwenziwa kwalolu cwaningo engithanda ukudlulisa ukubonga kwami okukhulu kuye, nguDokotela Nobuhle Hlongwa, uMaNdimande nokunguyena obengumeluleki kulolu cwaningo. Ngibonga isineke kanye nesinwe abenaso sokuhlanganisa lo msebenzi uze ube yilokhu oyikho emva kokuba ngibuye nayo emahlangeni lapho bengiyokwethekela khona unhlakanhlaka. Ukukhuthala kwakhe ecubungula, ehlola lo msebenzi ngehlo lokhozi engicathulisa futhi ekhombisa ukungikhathalela kwakhe, kwenza ngingawuvali umlomo. Kuliqiniso ukuthi kuba mnyama kakhulu uma sekuzosa njengalokhu nami bese ngizwa sengathi sewunzima kakhulu lo mqansa sengiqala nokungenwa yintola kodwa ngesineke abenaso ngazibona sengidundubala, saye sayiphetha le mbenge. Gcwensa!

Ngiphinde ngizwakalise ukubonga okukhulu ngeqhaza elibanjwe ngumndeni kaBiyela, uDkt Thembinkosi Israel Biyela kanye nonkosikazi wakhe uDkt Nester Fikile Biyela, uMaZondi. Ngibonga isineke ababenaso, ukungigqugquzela kanye nokuphonsa esivivaneni salo mshikashika. Ngithi, nime njalo muzi kaMenziwa!

Ngibonge kuthunjana kaMaMkhize, uNomthandazo Gabela, eMabedlane. Ngibonga ukungigqugquzela, ukungikhuthaza kanye nokungelekela kwakhe ekwenzeni lo msebenzi ube yimpumelelo, wanikela ngesikhathi sakhe sonke. Ukwenza kwakhe kuye kwayiqwebula inkungu yokungazi ngakhanyiselwa ukuthi impela umuntu wesilisa ophumelelayo yilowo ophaswe ngumuntu wesifazane okhaliphileyo. Ngibonga ngokungazenzisi Vezi! Wena kaMkhondo! Mahlasela!

Ngiphinde ngibonge kakhulu kumfokaMathe, uMduduzi Ncalane. Ngibonga lonke igalelo lakhe kanye nehlo lakhe elikhethekile lobuntatheli nokuyilona elingisize kakhulu ukuthola nokuhlela ulwazi lwalolu cwaningo. Ngithi kuye angadinwa nangomuso.

Ngiyobe ngiyabhimba uma ngingazwakalisi ukubonga kwami kumfokaKunene, uMbuso. Kuningi engisizakale ngakho ekuhlanganiseni ulwazi lwalolu cwaningo kusukela ekuqaleni kuze kuyofika lapho luphethwa khona. Kungakho ngingeke ngikwazi ukukubalula ngakunye. Ngithi nje, ume njalo Mtimande!

Ngibonge kakhulu nakuMaKhathi, uGugu Mazibuko ngokungeseka esikhathini esinzima ngizama ukuqeda lo msebenzi. Sengathi umoya wobuntu nokusizana bewungakhuthazeka esizweni njengoba wenzile dadewethu. Okwenze kimi ukwenze nakwabanye.

Ngibonga kubo bonke abantu okuxoxwe nabo ukucoshela nokwethekela ulwazi lwalolu cwaningo njengalokhu bebaluliwe ngasekupheleni kwalolu cwaningo. Lolu cwaningo belungeke lube lutho ngaphandle kolwazi lwabo nemizwa yabo ngesihloko salolu cwaningo. Kinina nonke ngithi, unwele olude!

UHLOBO LOKUBHALA OLUSETSHENZISIWE KULOLU CWANINGO

Kulolu cwaningo kuye kwasetshenziswa indlela yokucaphuna ngokulandela indlela ngokulawula *kwe-American Psychological Association (APA)* neyashicilelwa yi-American Psychological Association, New York (1994). Lokhu umcwaningi ukwenze ngokulandela umbhalo oqukethe imikhombandlela yokwenziwa kocwaningo kulabo abaneziqu zasenyuvesi ehlelwe yiSikole Sezifundo ZesiZulu eNyuvesi yaKwaZulu-Natali, (GUIDELINES FOR POSTGRADUATE RESEARCH 2007, SCHOOL OF ISIZULU STUDIES, UNIVERSITY OF KWAZULU-NATAL).

Kuyo yonke imithombo, umcwaningi ayisebenzisile ukuthola ulwazi, okubalwa phakathi kwayo izincwadi ezifundiwe, amaphephandaba, izinhla zabahleli (*editorials*) kubandakanya namaphepha ethulwa ezigcawini ezahlukene; kuye kwabalulwa ngokulandela lolu hlobo lokucaphuna.

Umbhali, unyaka, ikhasi/amakhasiokucashunwe kuwo (lapho kufanelekile)

(Ndimande, 2005)

(Ndimande, 2005:78)

(Ndimande, 2005:30-48)

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UNdimande noMazibuko (2000) baphawula ngokuthi/bathi

Izibonelo ohlwini lwemitnombo yolwazimesetshenzisiwe:

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ISETHULO NENJULALWAZI YALOLU CWANINGO

1.1. Isingeniso

UHulumeni Wentando Yabantu waseNingizimu Afrika nokunguye obebusa ngesikhathi sokwenziwa kwalolu cwaningo (2007), wafika noMthethosisekelo weRiphabhuliki yaseNingizimu Afrika we – 1996 okunguMthetho 108 we-1996, iSahluko sesibili esikhuluma ngoMqulu wamaLungelo isigaba sama-31 (1) lapho uphawula khona ngokuthi abantu abangamalungu emiphakathi enamasiko, izinkolo noma izilimi ezithile kufanele bangaphucwa ilungelo, kanye namanye amalungu emiphakathi yabo, lokwenza okulandelayo – (a) ukuthokozela amasiko abo, ukuqhuba inkolo yabo nokusebenzisa ulimi lwabo; futhi (b) bakhe, bajoyine futhi bagcine izinhlangano zamasiko, zenkolo nezezilimi kanye nezinye izinhlangano zomphakathi. Lokhu kunikeza ilungelo lokuba izinhlanga ezahlukeni zisebenzise amasiko, izilimi kanye nezinkolo zazo ngenkululeko. Namhlanje izakhamuzi zinelungelo lokuhlala noma kuyiphi indawo kuleli lizwe. Ukuhlala ndawonye kwezinhlango ezahlukeni kulethe ukushayisana nokungabekezelelani ngokwamasiko.

Isihloko salolu cwaningo sizogxila eqhazeni elingabanjwa ubuciko namasiko ekukhuthazeni ukuzwana nokubekezelelana ngokwamasiko phakathi kwezinhlango ezahlukeni KwaZulu-Natal. Kuzogxilwa kakhulu eThekwini namaphethelo. Kulolu cwaningo kuzobe kubhekwa okuyikhona okubangela ukungemukelani kahle kwezinhlango ezahlukeni eNingizimu Afrika. Lokhu kuzokwenziwa ngokucwaninga izimvo zabantu bezinhlanga ezahlukeni kanye nokuthola lokho abacabanga ukuthi kungaba yindlela yokuxazulula ukungemukelani okukhona phakathi kwezinhlango ezahlukeni eziphila esiFundazweni saKwaZulu-Natal.

Kulolu cwaningo, kuzoxoxwa ngeqhaza elibanjwe nguMnyango Wezobuciko, Amasiko Nezokuvakasha wesiFundazwe saKwaZulu-Natal ekwakheni ukuzwana

phakathi kwezinhlanga ezahlukeni zakulesi sifundazwe. Kulo lolu cwaningo kuzobhekwa ngokuqhathanisa ukufana kwamasiko okukhona phakathi kwezinhlanga ezahlukeni zaKwaZulu-Natal ngenhloso yokuthola ubudlelwano obukhona phakathi kwalawo masiko nokungakhuthaza ukuzwana nokubekezelelana phakathi kwamasiko ahlukeni.

Lolu cwaningo luzophinda luveze izindlela zokuziphatha okwamukelekile emphakathini. Lokhu kuzokwenziwa ngokugxila kakhulu kubantu abasha nokuyibona ababukeka bedlebeleke kakhulu nabalahlekelwe ngumuzwa wokuziqhayisa ngobuzwe nangesiko. Ukulahlekelwa lulimi lwakho kusho ukulahlekelwa lisiko lakho nokulahlekelwa yindlela yokuphila nokuphilisana okwamukelekile emphakathini waleso naleso sizwe. Lolu cwaningo luhlose ukuthi lubuyise isithunzi salowo nalowo muntu emva kokuhamba kwesikhathi.

Lapha ngezansi, kuzolahlelwa kabanzi amagama abumbe isihloko salolu cwaningo ngenhloso yokuveza ukubaluleka kwalo.

Ukubamba iqhaza kuyisimo sokukhuluma esiyisisho esiqukethe umqondo wokwelekelela ngokufaka isandla lapho kwakhiwa khona. Lesi sisho sisuselwa lapho kusuke kuthungwa noma kuphicwa indlu yesiZulu ngokuhlanganisa izintungo ukwakha ubonda kanye notshani bokufulela. Indlu lapho seyiphethiwe, kayibi lusizo kumnikazi kuphela, kepha iba lusizo esizweni sonke ngezindlela ezahlukeni.

Kulolu cwaningo, indlu eyakhiwayo ngeyokuzwana nokubekezelelana kwezinhlanga ezahlukeni KwaZulu-Natal. Ubuciko namasiko buphonsa esivivaneni sentshumayelo yokwakha isizwe saseNingizimu Afrika ukuba sibe yisizwe esakhiwe yizinhlanga ezahlukeni nezakha uthingo lwenkosazana ngokuzwana nokubekezelelana ngokwahlukana kwamasiko azo.

I-White Paper on Arts, Culture and Heritage (1996:7) iveza ukuthi ubugugu bobuciko namasiko bungadlala indima enkulu yokubopha amanje ngokukhuthaza ukubuyisana nokuxolelana. Indlela yokwenza yoMnyango

Wezamasiko ibeka ngokuchasisela ngokwamazinga omhlaba nokuyilapho isiko lithathwa njengengxenywe esemqoka yempilo yezwe nokuyiyona eqhakambisa nekhulisa yonke inkululeko yethu. Leli phepha likubeka kucace bha ukuthi isiko akufanele lisetshenziswe njengesikhali sokuxosha abanye, umgoqo ovimbile phakathi kwabantu, noma imicimbi yezamasiko kube yinto yobuhlanga noma yezinkolo ngendlela yokubukela phansi abanye abantu.

Ngobuciko kuqondiswe kodwa ngokungenamngcele, kuzo zonke izindlela zobuciko ezifana *nokusina, imidlalo yeshashalazi, umculo, ubuciko obubonakalayo, imisebenzi yezandla, imisebenzi ebhaliwe kanye nedluliswa ngomlomo*, konke okusebenza njengekhono lokusungula komuntu ngamunye noma ngokuhlanganyela kanye nokudlulisa umlayezo ngohlobo lokudlala, ngokwenza, ngokwethula, ngokombukiso, ngokuthumela kanye nokufunda, (White Paper on Arts, Culture and Heritage 1996: 6).

UMsimang (1975:12) uchaza **isiko** ngokwesiZulu njengomkhuba noma ukwenza okuthile osekujwayelekile kubantu abaningi bamaZulu futhi okunesikhathi eside kwenziwa osekuze kwemukeleka njengomthetho futhi okukholelwayo ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo, izelelesi lezo ziyokwehlelwa imiswazi emibi nemikhokha namalumbo. Ukwehlukanisa phakathi komthetho nesiko, uMsimang (1975:12) uveza ukuthi umthetho usho isinqumo esithile esithathwe noma esenziwe inkosi yasimemezela ebandla nakubantu bonke ukuba basigcine basilandele, okuthi uma beseqile noma beseiphulile bajesizwe. Imithetho yamakhosi nayo ngokuqhubeka kwesikhathi, ilokhu igcinwa ibiphenduka lona isiko. Ngakho-ke KwaZulu amandla esiko abe engaphezulu kwawomthetho.

UHinde (1987:3) uchaza **isiko** kafushane ngokuthi uma sikhuluma ngamasiko sibheka ukwehlukana phakathi kwemiphakathi emikhulu ezindabeni ezifana namathuluzi kanye nezinye izinto ezakhiwe ngobungcweti, ulwazi lwayo nezinkolelo kokuthinta imvelo, injulalwazi ngomhlaba nezulu, usikompilo nezinkambiso, amagugu, imithetho kanye nokunye okuningi.

Eqhuba echaza ngesiko uHinde (1987:4) uthi:-

Culture can be used in a descriptive sense, to refer to the artifacts, customs, institutions, myths, etc as described by an outsider (or indeed by a member of the society). Such a description, however, tends to imply a static whole external to individuals. In practice culture is best viewed as existing in the minds (separately or collectively) of individuals in their relationships.

Okuhunyushwe ngokuthi:

Isiko lingasetshenziswa ngendlela echasisayo ukubhekisa ezintweni ezifuze lokho okwakhiwe ngobungcweti, usikompilo, izikhungo, izinganekwane, kanye nokunye njengoba kuchazwa ngumuntu wangaphandle (noma kwenye inkathi kungaba ngumuntu olilunga lomphakathi obanzi uqobo). Ukuchaza okufana nalokhu, nokho, kuvamise ukukhombisa umqondo omile ochaza ingaphandle kumuntu. Ngokusempeleni isiko libonakala kahle kakhulu ngokuphila kwalo engqondweni (ngokuhlukana noma ngokuhlanganyela) yalowo nalowo muntu ngobudlelwana babo.

USelden noWiddowson (1993:71) **isiko** balichaza njengelakhiwe yimisebenzi yaleso naleso sizwe kanti futhi lenza ukuba isizwe sikwazi ukuzazisa nokuhluka kwezinye izizwe ezinamasiko ahlukahlukene. UMacionis benoPlummer (1998:98) baveza ukuthi ososayensi abaphathelene nokuhlalisana kwabantu **isiko** balichaza njengobugugu, izinkolelo, ukuziphatha kanye nokuphathekayo nokuyikhona okuhlanganisa indlela yabantu yokuphila. Le ncazelo yesiko bayiqhuba ngokuchaza ukuthi ngesiko, kuqondiswe endleleni yokuphilisana ngokwabelana kwabantu.

UMacionis noPlummer (1998:98) ukuphendula umbuzo wokuthi liyini isiko, baphendula ngokuthi ochwepheshe abacwaninga ngomphakathi balichaza njengezitatimente zokufanele kwenziwe, izinkolelo, indlela yokuphila kanye nakho konke lokho okwakhiwe ngabantu nokukhombisa indlela yabantu yokuphila. Le ncazelo yesiko ngamafuphi, engachazwa ngokuqondisa endleleni yokuphilisana kwabantu emphakathini.

UNyembezi noNxumalo (1966:99) bona **isiko** balichaza ngokuthi lingumkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo

eqokothisiwe yaba nesigqi somthetho okuthi lapho umuntu eyeqa, imithetho okufanele ayigcine, avelelwe yishwa, yena, noma umndeni wakhe, noma nanaso sonke isizwe. Baqhuba ngokuveza ukuthi amasiko aligugu lezizwe ngezizwe, ezincane nezinkulu, ezinkulungwane ngezinkulungwane zabantu. Yiwona ahlanganisa impilo yabantu, afana nenomfi ngoba kufana nokuthi axhumanisa amalungu; uhlelo lwempilo lugcine seluhlangene njengesihlandla esisodwa.

UNyembezi noNxumalo (1966:99) bakubeka ngokucacile ukuthi izizwe ezahlukene zivamise ukuwajivaza amasiko ezinye izizwe ngoba zingacacelwa ukuthi la masiko asho ukuthini empilweni yalabo abaphathelene nawo.

Lokhu kungenye yezizathu ezisemqoka zokwenziwa kwalolu cwaningo ukuze izinhlanga zaKwaZulu-Natal zikwazi ukuhlanganyela ekugubheni amasiko ngokuhlanganyela ngenhloso yokufunda isiko lesinye isizwe. Lokhu kungaholela ekutheni kungabi bikho isizwe esibukela phansi futhi nesijivaza isiko lesinye isizwe ngenxa yokuntuleka kolwazi lwalelo siko.

I-White Paper on Arts, Culture and Heritage (1996:6) ichaza **isiko** njengombumbatha onamandla wezimpawu ezigqamile zikamoya, zokuphathekayo, zobuhlakani kanye nezomumo wenhliziyo ezichaza umphakathi obanzi noma uhlobo lwabantu. Isiko libandakanya ubuciko nezinhlamvu kodwa futhi nezindlela zokuphila, amalungelo asemqoka ayisisekelo sesidalwa esingumuntu, izindlela ezingamagugu, imicimbi yendabuko, amafa kanye nezinkolelo ezithuthuka imihla namalanga nokulindeleke ukuba kungaguquka ngokuhamba kwezikhathi.

U-Augastinos benoReynolds (2001:73) bakuchaza **ukubekezelelana** ngezindlela ezahluhaniseke kaningi. Eyokuqala incazelo yokubekezelelana yileyo egcizelela isimo esisezingeni eliphezulu sokubekezela nokuthethelela, isimo esiqinile nesingapheliyo noma isimo sokuvuma ukubekezelela abanye. Lokhu bakuchaza ngokusebenzisa incazelo ngokwesichazamazwi sikaMacquarie lapho ukubekezelelana kuchazwa njengesimo sokulahla ubudlwangudlwangu bese

kuba nobuntu bokubekezelela nokwenzelana ngobuqotho kulabo abanemibono kanye nokwenza okuhlukile kokwakho.

Incazelo okuyiyona enamandla ukudlula lezi ezinye yileyo ebeka ukwamukelana ngokugcwele kanye nokwazisana nokuhlonipha abanye abantu naphezu kubonakala ukungafani nokwahlukana phakathi kwabo nabanye. Le ncazelo ithathwa njengomqondo omuhle nasekelwa kakhulu emazweni amaningi aqukethe amasiko ahlukahlukene, ikakhulukazi lapho kugujwa ukwahlukana ngamasiko.

Incazelo yesibili yokubekezelelana ngokwesichazamazwi sikaRandom House sibeka ngokuthi ukubekezelelana kungachazwa njengokwenzelana ubuqotho kanye nokuba nempokophelo kulabo abanqubo yabo, ubuhlanga, inkolo, ubuzwe nokunye kuhluka kokomunye.

Umbono wesithathu ngokubekezelelana ngokusho kuka-Augustinos benoReynolds (2001:74) wukuthi ukubekezelelana kubandakanya ukutshinga isimo somqondo esinenzondo nokungazwelani nabanye abantu. Lokhu okubiza ukuthi umuntu alahle imicabango engemihle nengakhiyo ebonakalayo nengabonakaliyo bese kuchuma indlela yobuntu.

UMacionis noPlummer (1998:102) bachaza ngokuveza umahluko phakathi kwesizwe nomphakathi obanzi ngokuthi, isizwe sichazwa ngokwezombusazwe okusho ukuthi abantu abahlala ngokulawulwa yimingcele eyakhiwe ukubalula izizwe ezifana nezwe laseCanada, Argentina, noma elaseZimbabwe. Kanti umphakathi obanzi uchazwa njengokuhlanganyela okuhlelekile kwabantu esizweni noma ngaphakathi kweminye imingcele.

Izwe laseCanada liyizwe eliziqhayisayo ngokuba nabantu abanamasiko ahlukahlukene. Esibalweni esibalelwa ezigidini ezine (4m) zabantu baseCanada, sakhiwe ngabantu abangamaSkotishi noma ama-Ayirishi ngokudabuka. Ezinye izizwe ezinesibalo esikhulu sabantu kungabalwa kuzo amaJalimane, amaNtaliyane, amaDutch, amaGriki, amaPutukezi nezinye. Lokhu kukhomba

ubuningi bezizwe eziningi nezinamasiko ehlukeni kodwa wonke la masiko asetshenziswa ngabantu abaphila ezweni elilodwa nasendaweni eyodwa, (Tonn 1999:34).

Abantu baseCanada bemukela lo mqondo wokulondoloza nokuvumela lelo nalelo siko ukuba lichume futhi ligqame. Umbuzo omkhulu ngowokuthi kungenzeka kanjani ukuthi abantu ababalelwa ezigidini ezingamashumi amathathu (30 million) bedabuka emazweni ahlukahlukene omhlaba, bahlale futhi baphilisane kamnandi nangentokozo esizweni nasendaweni eyodwana na? UTonn (1999:34) uwuphendula kalula lo mbuzo ngokuthi,

Through a mixture of different cultures, races, religious, & languages, Canadians have unity in diversity. Their strong sense of national identity comes through the mature acceptance, open recognition & celebration of diverse cultural heritage.

Okuhunyushwe ngokuthi:

Ngokuxubana kwabantu bamasiko, izinhlanga, izinkolo nezilimi ezahlukene, abantu baseCanada bakhombisa ubunye ngokuhlukana ngamasiko. Umqondo wabo omkhulu wokuzazi ngobuzwe ugqama ngenxa yokukhula ngokwanele emqondweni ngokuba kube nokwamukelana, nokwazisana okuvulekile kanye nokugubha ukwahlukana ngamasiko.

Ukuphilisana ngokwamukelana nokubekezelelana kwezizwe zaseCanada kukhomba ukuthi lokho kuyinto engenzeka nakuleli lizwe laseNingizimu Afrika, ikakhulu kwelaKwaZulu-Natal nokuyilapho lolu cwaningo lugxile khona kakhulu. Ukubekezelelana ngamasiko kungakha ubudlelwano obuhle nokungasetshenzelwa phezu kwabo ukuqwashisa abantu ngokubaluleka kokwazi izilimi zezinye izizwe. UHulumeni waseNingizimu Afrika ukhiphe inqubomgomo yolimi evuna ukusetshenziswa kwezilimi zakuleli eziyishumi nanye njengezilimi ezisemthethweni. Ngaleyo ndlela, singabubona ubuliminingi buba yimpumelelo eNingizimu Afrika.

Okuzokhulunywa ngakho kulesi sahluko sokuqala, yilokhu okulandelayo: izinhloso ngalolu cwaningo; isidingo salolu cwaningo; injulalwazi

okusetshenzelwe phezu kwayo; imibuzo okulindeleke iphenduleke; izinkinga umcwaningi angahlangabezana nazo kanye nokuhleleka kwezahluko.

1.2 Izinhloso Ngalolu Cwaningo

Ukwenziwa kwalolu cwaningo kuncike kakhulu kulezi zinhloso ezilandelayo nokuyizona ezenze umcwaningi wasukuma ukwenza lolu cwaningo.

- Ukuthola izindlela ezingaletha ubunye phakathi kwezinhlanga ezahlukeni KwaZulu-Natali.
- Ukuthola izindlela zokuvuselela ukusetshenziswa kwamasiko omdabu.
- Ukuthola izindlela zokuvuselela ubuntu ngokusebenzisa ubuciko namasiko
- Ukuthola izindlela ezingasetshenziswa ukuthuthukisa izilimi zabomdabu kubandakanya nalabo abangabokudabuka kwelaseNdiya baseNingizimu Afrika.
- Ukuveza izizathu zokuhanjelwa kwemicimbi yamasiko yazo zonke izinhlanga ngenhloso yokwakha ukubekezelelana ngokwamasiko.

1.3 Isidingo Salolu Cwaningo

INingizimu Afrika iyizwe elinezinhlanga ezahlukeni ngamasiko, esingabala phakathi kwazo uhlanga lwabantu abangabokudabuka kwelaseNtshonalanga, kwelaseMpumalanga eNdiya, nakwelase-Afrika. Lokho kwenza kube nokushayisana kanye nokungabekezelelani ngokwamasiko. Kungalesi sizathu ucwaningo lwalolu hlobo lubonakala lubalulekile ngoba luzohlwaya luthole ikhambi elingaletha ukuzwana phakathi kwezinhlanga ezahlukeni.

Ngesikhathi sobandlululo eNingizimu Afrika, kwaba nokucindezeleka kwamanye amasiko ezinye izinhlanga kuleli lizwe. Lokho kwenza amasiko agcina eseya ngokushabalala. Lokho kwenza futhi ukuba kube khona ukuzenyeza ngamasiko kanye nomuzwa wokungemukeleki emphakathini. Lolu cwaningo luzoqinisekisa ukuthi alukho uhlanga olunamasiko asemqoka nabalulekile ukudlula awezinye izinhlanga. Yilelo nalelo siko lisemqoka kakhulu esizweni salo.

Emicimbini yezamasiko eyenziwa kulesi sifundazwe, sithola ukuthi yenziwa ngokwehlukana futhi ihanjelwa yidlanzana labantu besizwe sohlanga olulodwa. Lokhu kudalwa ukuntuleka kolwazi kanye nokubukeleka phansi kwamasiko ezinye izinhlanga. Lolu cwaningo lungumzamo wokugqugquzela eminye yemicimbi yezinhlanga ezahlukeneyo ukuba yenziwe ngokuhlanganyela ukuze kugqame okuningi okufanayo kodwa esikwenza ngezindlela ezahlukeneyo. Lokho kuzoveza futhi kukhombise ukuthi sisondelene kangakanani njengabantu abadala uMvelinqangi. URojek (2000:4) uyakufakazela lokhu ngokuthi,

Festivals are optimistic events in the tribal calendar because they enable men to live closer to their gods. They do not simply commemorate a mythical event they reactualize it.

Okuhunyushwe ngokuthi:

Imigubho iyimicimbi ehlose okuhle njalo ezimpilweni zabantu ngoba yenza abantu bahlale besondelene nonkulunkulu babo. Le micimbi ayikhumbuli nje imigubho eyinsumansumane kodwa izeza ubumqoka bayo.

1.4 Injulalwazi Okusetshenzelwe Phezu Kwayo Ngenkathi Kwenziwa Lolu Cwaningo

Ongoti abaningi bakubona kubalulekile ukusebenzisa umbono wabanye ongoti ukusekela nanoma yimuphi umsebenzi obhalwe phansi. UGarbers (1996:278) uphawula ngokuthi, umsebenzi obhalwe phansi ongasekelwe ngenjulalwazi ewumbono womunye uchwepheshe, uye uzwakale ungenalo iqiniso futhi awubi naso isithunzi nakulowo owufundayo.

UWysocki (2004:19) uma echaza injulalwazi uyichaza ngokuthi iwuchungechunge lwemibono olusiza ukuchaza indlela izinto ezenzeka ngayo emhlabeni. Uqhuba athi, uma umbhali ebhala ngesihloko esithile, kubalulekile ukuthi lokho akubhalayo akusekele ngemibono.

Echaza injulalwazi uGarbers (1996:278) uthi,

Theory is a set of interrelated constructs (concepts), definitions and propositions that present a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting the phenomena.

Okuhunyushwe ngokuthi:

Injulalwazi iyiqoqo lemibono, izincazelo kanye neziphakamiso elichaza umbono ohlelekile wezinto ngokubheka indlela izinto ezenzeka ngayo ngenhloso yokuchaza nokubikezela ukwenzeka kwezinto.

Kulolu cwaningo, umcwaningi usebenzele phezu kwenjulalwazi yokuxhumana ngezimpawu (*symbolic interactionism*) nokuyiyona esetshenziswe njengomgogodla walolu cwaningo. Injulalwazi yokuxhumana ngezimpawu ichaza umsebenzi wesiko ngokuthi isiko lakha ubuzwe obuvela ezindleleni ezahlukenene ngokwamasiko. Le njulalwazi iqhuba ithi, uma kuchazwa ukwenza komphakathi, akufanele nje kubhekwe ubunjalo bawo, kodwa incazelo etholakala kokuqokethwe yizimpawu ezingqala njengemvunulo noma ukwenza ngandlela thize.

Injulalwazi yokuxhumana ngezimpawu yiyona njulalwazi echaza ukuxhumana kwabantu ngendlela eseqophelweni elingcono. Bephawula ngenjulalwazi yokuxhumana ngezimpawu njengohlaka lwenjulalwazi oHenning nabanye (2004:13) bathi,

The major concepts involved in symbolic interactionism include, amongst others, the "actor" and social reality as the "stage".

Okuhunyushwe ngokuthi:

Imicabango esemqoka kunjulalwazi yokuxhumana ngezimpawu ibandakanya, phakathi kokunye, "umdlali waseshashalazini" kanye nobuqiniso bomphakathi njenge "shashalazi".

Okufananelekile kulolu hlaka inhlanganisela yezindlela zokuqoqa ulwazi ngokubaluleka kwazo nokuqoqa ulwazi ngokulandela uhlaka lwenjulalwazi yokuxhumana ngezimpawu. Lokhu kubandakanya indlela ulwazi oluzoqoqwa

ngayo kulolu hlaka njengokusetshenziswa kwezingxoxo namalungu omphakathi njengomunye umkhakha osemqoka ekuqoqweni kolwazi locwaningo oluphathelele nesimo futhi nolulandela uhlaka lwenjulalwazi yokuxhumana ngezimpawu.

OHenning nabanye (2004:14) babeka ngokuthi izinjulalwazi ziyizitatimende eziphawula ngokuthi izinto zixhumana kanjani. Inhloso yalezi zitatimende ukuchaza ukuthi kungani izinto zenzeka ngendlela ezenzeka ngayo. Ziselekelela ukuhlela kahle umhlaba wethu, ukwakha umqondo ngawo, ukuhlahla indlela ngokuthi kufanele umuntu aziphathe kanjani kuwo kanye nokubikezela ngalokho okungahle kwenzeke ngokuzayo. Izinjulalwazi zakhiwe ngabantu: zisuselwe olwazini abantu abaluqoqa ngokubuka, ngokulalela, ngokuthinta, ngokuzwa, ngokuhogela kanye nokuzwakala.

USelden noWiddowson (1993:71) kwinjulalwazi kaMarx bathi isiko akuyona into ephathekayo ezimele kodwa liyinto engahlukaniseki ezimeni zomlando lapho abantu bezakhela khona izimpilo zabo eziphathekayo, ubudlelwano, ukuxhashazwa nengcindezelo okulawula indlela yokuphila yomnotho yesigaba esithile somlando wesintu, ngamanye amazwi kuyochaza indlela yokuphila ngokwesiko komphakathi. UCasson (1981:17) uveza ukuthi abantu abaningi abafana noClifford Greetz baphawula ngokuthi injulalwazi yokuxhumana ngezimpawu ibeka ngokuthi isiko liwuchungechunge lwezimpawu ezinencazelo.

UCasson (1981:17) ufanisa isiko nolimi, ngokuthi liyizimpawu ezisebenza ukudlulisa umlayezo ukusuka komunye umqondo kuya komunye. Ulimi njengeqoqo lezipawu nemithetho ngokuhlanganyela, kwakha izindlela ezinomqondo neziphusile zokuhlinzeka ukuxhumana ngezindlela ezahlukene. Lokhu okuveza ukuthi ukwakheka kwesiko kubantu kuba yinto ekhona ngenxa yolimi.

1.5 Imibuzo Okulindeleke Iphenduleke Kulolu Cwaningo

Ekuphothulweni kwalolu cwaningo kumele kuphenduleke le mibuzo elandelayo nokuyiyona eyingqikithi nomongo walolu cwaningo. Lokho kuyobe kukhombisa ukuthi ulwazi olucosheliwe lube ngoluhambisanayo nesihloko salolu cwaningo futhi noluphendula imibuzo equkethwe yisihloko salolu cwaningo.

1. Yiliphi iqhaza elingabanjwa ubuciko namasiko ekukhuthazeni ukuzwana nokubekezelelana ngamasiko phakathi kwezinhlanga ezahlukene KwaZulu-Natal?
2. Kungavuselelwa kanjani ukuziqhayisa ngesiko ezingqondweni zentsha yanamuhla?
3. Ubuciko namasiko kungazihlanganisa kanjani izinhlanga ezahlukene KwaZulu-Natal?
4. Kungavuselelwa kanjani ukusetshenziswa kwamasiko endabuko KwaZulu-Natal?
5. Ingabe kukhona yini okufanayo emasikweni ezinhlanga ezahlukene KwaZulu-Natal?

1.6 Izinkinga Umcwaningi Ahlangabezane Nazo Ocwaningweni Lwalolu Hlobo

Awukho umsebenzi walolu hlobo ongabinazo izingqinamba uma wenziwa. Ezinye zalezi zingqinamba zenza abanye abacwaningi bagcine sebesele endleleni bangawuqedi umsebenzi. Nomcwaningi walolu cwaningo ube nazo izinkinga ebezingamdikibalisa ngenkathi enza lo msebenzi kodwa uye waqinisele walwenza ucwaningo waze wafika emaphethelweni.

Lapho umuntu enza ucwaningo kudingeka abe nesikhathi esanele esidingwa wubungako bomsebenzi wocwaningo. Ukungatholakali kwabantu okusuke kuzothekelwa kubo ulwazi ngemibuzo kungenye yezinkinga umcwaningi ahlangabezane nazo. Kwesinye isikhathi umcwaningi ufika ngesikhathi obekuvunyelwene ngaso nomuntu okuzothekelwa kuye ulwazi umthole ematasatasa yimisebenzi yakhe, umcwaningi agcine engalutholanga usizo.

Lokhu bekwenzeka ngenxa yokuthi iningi labantu umcwaningi axoxisane nabo kungabantu abasebenzayo, kwesinye isikhathi izingxoxo bezihlelelwa ezindaweni abasebenzela kuzona. Bekwenzeka umuntu okuzothekelwa kuyena ulwazi aphoqeke ukuphendula umakhalekhukwini isikhathi eside ngokuphathelene nomsebenzi, ngaleyo ndlela kube nokuphazamiseka kohlelo lwengxoxo nokukhinyabeza isimo sengxoxo uqobo lwaso.

Ukungatholakali kwezincwadi ezanele ezibhalwe ngolimi lwesiZulu eziqukethe ulwazi lwalolu cwaningo ngenye yezinkinga umcwaningi ahlangabezane nayo. Lokhu kwenza umcwaningi asebenzise izincwadi zesiNgisi lokho okwenza umcwaningi enze imisebenzi emibili, umsebenzi wokoqoqa ulwazi kanye nomsebenzi wokuhumusha.

1.7 Ukuhleleka Kwezahluko Nezikuqukethe

Lesi sihlokwana siphawula ngamafuphi ukulandelana kwezahluko kanye nalokho okuqukethwe yilesi nalesi sahluko salolu cwaningo.

Isahluko Sokuqala

Lesi sahluko siqukethe isethulo nenjulalwazi yalolu cwaningo. Kuso lesi sahluko yilapho umcwaningi eveza khona izinhloso zocwaningo, isidingo socwaningo, injulalwazi okusetshenzelwe phezu kwayo, imibuzo okulindeleke iphenduleke, izinkinga umcwaningi angahlangabezana nazo, ukuhleleka kwezahluko nezikuqukethe.

Isahluko Sesibili

Lesi sahluko yilapho umcwaningi ebheka khona imisebenzi yabanye ababhali okusetshenzelwe phezu kwayo ngesikhathi kwenziwa lolu cwaningo. Kubhekwe imibhalo eseyenziwe emaqondana nobuciko namasiko, ubuntu, izinjulalwazi kanye nezindlela zokwenza ucwaningo.

Isahluko Sesithathu

Lesi yisahluko lapho umcwaningi endlala khona zonke izindlela zokuqoqa ulwazi, izinhlelo zengxoxo nalapho umcwaningi eveza khona ubuhle kanye nobubi bokusetshenziswa kwalolo nalolo hlobo lwendlela yokuqoqa ulwazi.

Isahluko Sesine

Kulesi sahluko sesine kuzokwethulwa lonke ulwazi oluqoqiwe kusetshenziswa izindlela zokuqoqa ulwazi ezibalulwe esahlukweni sesithathu kuphinde kwethulwe nemikhosi yezinhlanga ezahlukenene ngenhloso yokubheka ingqikithi ngokwesiko ekwakheni isizwe.

Isahluko Sesihlanu

Kulesi sahluko kuzohlaziywa lonke ulwazi olutholakele lapho kweziwa lolu cwaningo kuphindwe kuphawulwe ngalokho okubonakala kufana phakathi kwemikhosi eyahlukeneyo yamasiko ezinhlanga ezahlukeneyo ngenhloso yokuthola ubudlelwano obukhona phakathi kwamasiko nokungaqhakambisa ukuzwana nokubekezelelana phakathi kwamasiko ahlukeneyo.

Isahluko Sesithupha

Lesi sahluko siqukethe ukubuyekeza kocwaningo ngamafuphi, iziphakamiso kanye nezinto.

ISAHLUKO SESIBILI

UKUCUTSHUNGULWA KWEMIBHALO

2.1 Isingeniso

Kulesi sahluko sesibili, kuzobhekwa kabanzi imisebenzi yabanye ababhali okusetshenzelwe phezu kwayo nekhombisa ubudlelwano nalolu cwaningo. Kuzocutshungulwa imibhalo ephathelene nalokho okuqukethwe yilolu cwaningo nokuzosebenza njengesisekelo sokuqoqwa kolwazi lwalolu cwaningo.

Ziningi izincwadi umcwaningi azifundile ukulungiselela ukwenziwa kwalolu cwaningo. Kuzona, kukhona lezo eziphathelene nokwenziwa kocwaningo jikelele, yilezo ezikhuluma ngocwaningo lwalolu hlobo okulucwaningo olumayelana nesimo, kubandakanya nezindlela zokuqoqwa kolwazi nokuhlaziywa kwalo kanye nezincwadi ezikhuluma ngobuciko namasiko nokubekezelelana kwezinhlanga ezahlukenene. Ukufundwa kwezincwadi osekuphawulwe ngazo ngenhla yikhona obekusiza umcwaningi ukubona indlela okumele ayilandeke lapho eqala enza lolu cwaningo, kanjalo futhi acoshele kwabanye ababhali ngalokho asebekubhalile okuhlobene nesihloko salolu cwaningo.

2.2 Osekubhaliwe Ngobuciko Namasiko

Kuningi osekubhaliwe ngamasiko okwelekelela ukuthi kugqame ubumqoka besiko ukuhlanganisa umphakathi kanye nokuhlalisana kwabantu ngokuzwana. UKhuzwayo (2002) uveza ubumqoka besiko ekwakheni isizwe ngokusebenzisa phakathi kokunye, imikhosi efana nomkhosi kaNomkhubulwane kanye nomkhosi woMhlanga. Uye wachaza ukuthi uyini umkhosi woMhlanga kanjalo eveza nokubaluleka kwawo ekwakheni intsha, ikakhulukazi leyo yesifazane.

UNTshangase (2007) ukhuluma kabanzi ngesiko njengendlela yokuphila enhle nethandekayo eyasungulwa yibo abantu ngokuhlanganyela ngenhloso yokuthi

baphilisane, bathuthukisane futhi bahlalisane ngomoya wokuzwana nokuthula kanjalo futhi baphile kahle ngaphansi kwesimo sendawo jikelele abahlala kuyo.

UHartley (2002) uveza ukuthi isiko njengomcabango, liqukethe incazelo ngokomlando okufanele ukuthi lapho kukhulunywa ngalo kubhekwe kabanzi umqondo okusetshenzelwa phezu kwawo, kungenjalo kungaba nokuphaphalaza okuyisimangaliso. Kungalokhu lapho uHartley (2002:51) eveza umsuka wokudabuka kwalo igama elisho *isiko* njengalokhu eveza ukuthi,

It stems, originally, from a purely agricultural root: culture as cultivation of soil, of plants, culture as tillage. By extension, it encompasses the culture of creatures from oysters to bacteria. Cultivation such as this implies not just growth but also deliberate tending of 'natural' stock to transform it into a desired 'cultivar' – a strain with selected, refined or improved characteristics.

Okuhunyushwe ngokuthi:

Lidabuka kwezolimo ngokwesiqu salo sempela lapho kukhulunywa ngezolimo: ukulima njengokulinywa komhlabathi, kwezitshalo kanye nokubheka ukulima njengomlimela. Ngokudepha, kuzungeleza isiko lezidalwa kusukela kuzimbaza kuya kumabhakithiliya. Umlimo ofuze lona kawuqondisile ekukhuleni nje kwaphela kepha futhi kuqondwe ukwetshiswa komlibo 'wemvelo' uguquke ube 'luhlobo' oluhlosiwe – imbewu enezimpawu ezikhethekile, ezilungisiwe noma ezenziwe ngcono.

UMacionis noPlummer (1998:111) banikeza incazelo enomqondo ovumelana nokuphawulwa nguHartley ngenhla lapho beveza khona ukuthi,

We praise university professors, film directors or dance choreographers as 'cultured', because they presumably appreciate the 'finer things in life'. The term 'culture' itself has the same Latin root as the word 'cultivate', suggesting that the 'cultured' individual has cultivated or refined tastes.

Okuhunyushwe ngokuthi:

Situsa osolwazi basemanyuvesi, abaqondisi bamafilimu noma abaqeqeshi bezomdanso njengaba 'khanyisiwe', ngoba kungathi bathakasela 'izinto ezicoliweyo empilweni'. Igama 'isiko' ngokwalo linomsuka wesiLatin ofanayo nowegama 'ukulima', ukufakazela

ukuthi umuntu 'okhanyiselwe' unothando lokucoliweyo noma okulungisisiwe.

Kanjalo noBaldwin nabanye (2004:6) bayakufakaza ukudabuka kwegama elithi **isiko** ukuthi lidabuka ngokwezolimo,

The earliest uses of the word culture in the late Middle Ages refer to the tending or cultivation of crops and animals; (hence agriculture) a little later the same sense was transferred to describe the cultivation of people's minds.

Okuhunyushwe ngokuthi:

Kuqala, ukusetshenziswa kwegama elithi isiko ngasekupheleni kweNkathi Yasendulo, kwakuqondiswe ekwaluseni kwemfuyo noma ekulimeni isilimo. Kamuva wona lo mqondo wadluliselwa ukuchaza ukulima imiqondo yabantu.

Ngokubhekisa kule ncazelo engenhla, kuyakhomba ukuthi igama elithi '**isiko**' livela kwisiqu –**sika**, okwakuqondiswe ekusikweni komhlabathi noma ukhula, ukulima, ngenhloso yokuguqula isimo semvelo esizivelele bese kuvela isimo esisha nesifunwa ngumlimi. Lokhu okusho ukuthi uma sekubhekiswa kubantu, kungasho ukuguqulwa kwesimo sempilo endala, nokungaba ngeyemvelo, sibuyekezwe sibe yimpilo entsha enezimpawu ezintsha nezibuyekeziwe. Lo mqondo uthola ukusekeleka lapho uHartley (2002:51) ethi,

Applying all this to people, it is clear that the term offers a fertile metaphor for the cultivation of minds – deliberate husbandry of 'natural' capacities to produce perfect rulers.

Okuhunyushwe ngokuthi:

Ukubhekisa lokhu kubantu, kuyacaca ukuthi uhlamvu lunika isingathekiso esivundile sokuhlakulwa kwemiqondo – kwetshiswe ubulimi bamandla 'emvelo' ngenhloso yokukhiqiza ababusi abaqotho.

UHartley ubalula ukuthi isiko lasungulwa ikakhulukazi ngenhloso yobuqotho bomphefumulo ngokusebenzisa ulwazi kanye nendlela yemibhalo emidala, imisebenzi yobuciko kanye nomculo. Njengalokhu inhloso kwabe kungubuqotho, hhayi ukuqonda nokwazi noma ukungcweliswa kumphefumulo, isiko lalibukwa

njengoqeqesho 'lokubandlulula' kanye 'nokutusa' okubhekiswe 'ekwenaneleni' ubungcono obucatshangiwe futhi bashiwo emhlabeni.

UBrym noLie (2005) balichaza isiko njengenhlanganisela yemikhuba, izilimi, izimpawu, izinkolelo, amagugu, imicabango, kanye nezinto eziphathekayo lezi abantu abazakhayo ukubhekana nezingqinamba zemihla ngemihla. Baqhakambisa ukuthi amasiko yiwona enza abantu ukuba baguqukele, futhi bavumelane nendawo abaphila kuyona. Kungalokhu-ke umphakathi wakhiwa ngabantu abaphila ngokuhlanganyela, ikakhulukazi endaweni abaphila kuyona futhi babelane ngesiko. Ngenxa yokuthi ulimi luyingxenye yesiko, lokho kwenza ukuthi ulimi luvumele isiko ukuba likhule. Lo mqondo ukugqamisa ngokusobala ukuthi ulimi ludlala indima enkulu esizweni ekulondolozweni nasekukhuliseni isiko laleso naleso sizwe.

Isiko linomthelela omkhulu ezimpilweni zabantu njengalokhu likwazi ukuhlinzeka amalungu omphakathi ngamathuba nangezinkundla zokuba azwakalise imizwa yenkululeko. Ngesiko abantu bayakwazi ukuxazulula izinkinga abahlangabezana nazo empilweni futhi baqhakambise lokho okuyizidingo, amathemba, ukuthokoza kanye nalokho okukhomba ukwesabela izimo ezahlukahlukeni. Futhi isiko liyamakha umuntu ukuba abe yilokhu okwamukelekile emphakathini, ngendlela yokucabanga nangokwenza ubuqotho.

Kanjalo, noBaldwin nabanye (2004), baveza ukuthi ekukhulumeni kwansuku zonke, isiko kukholakala ukuthi liqukethe imisebenzi kanye nokwenza kobuhlakani ikakhulukazi imisebenzi yobuciko, kungalokho isiko liyigama elichaza 'umculo, imibhalo, imidwebho nokuqoshiwe, ishashalazi namafilemu. Kungalo mqondo uBaldwin nahambisana nabo bevumelana noHartley ukuthi isiko lisika impilo yomuntu ukuba abe yisidalwa esisha nesesiguqulelwe empilweni yokucabanga nokuphila ngendlela ehlukile.

Culture in this sense is widely believed to concern 'refined' pursuits in which the 'cultured' person engages.

Okuhunyushwe ngokuthi:

Isiko ngalo mqondo kukholakala kakhulu ukuthi ligxile ekulandeliseni 'ukulungiswa' kokwenza komuntu osephila 'ngokwesiko'.

UBaldwin nahambisana nabo bayahambisana noHartley ngokucaphuna umqondo wezazi zokuhlalisana kwabantu lapho zichaza khona isiko ngokuthi liyileyo nkimbinkimbi ephelele ebandakanya ulwazi, inkolelo, ubuciko, ukuziphatha okwamukelekile, imithetho, isikompilo, kanye nanoma yikuphi ukwenza kwamandla nemikhuba okufundwe ngumuntu njengelungu lomphakathi. Lokhu kugcizelela ukuthi isiko lingumphumela wokuhlalisana kwabantu njengomphakathi omkhulu ohlalisene ndawonye kanye nokuthi isiko liyinto umuntu ayifundayo ngokuhlanganyela nabantu abaphila ngendlela yesiko lelo.

Often a society will occupy a territory, be capable of reproducing itself and share culture; but for some societies, it may make more sense to say that several cultures coexist (not always harmoniously) within the society.

Okuhunyushwe ngokuthi:

Ngokwejwayelekile, umphakathi uyokuba nendawo ohlala kuyona, ukwazi ukuzandisa futhi wabelane ngokuphila ngesiko elithile, kodwa kweminye imiphakathi okwakha umqondo kakhulu ukusho ukuthi amasiko amaningi aphila ndawonye (kodwa okungasho ukuthi ahlala njalo ngokuzwanayo) emphakathini.

UBaldwin nahambisana nabo babuza umbuzo omkhulu ngamasiko ukuthi ingabe kuyinto enokwenzeka yini ukuthi abanye abantu bangakwazi ukuqonda kahle amasiko ezinye izizwe njengalokhu beqonda amasiko abo noma ukuqonda kwabantu kuyoxhunyaniswa ngempela ngokuthi kuhlanekezeleke ukuqonda ngamasiko? UBaldwin nahambisana nabo babona ukuthi indlela yokuqonda ubudlelwano phakathi kwamasiko phakathi kokunye kungaba ukubona amasiko njengezinsika ezahlukene kodwa ezisebenza ngokufana futhi ezinomsebenzi ofanayo, nezinokuphambana futhi zihlangane endleleni.

Isiko kalisebenzi ngokuthi isiko elinamadla libonakale ngokubulala amasiko amancane. Njengalokhu indlela yokuphila ngamasiko kuyinqubo engapheli

ngenxa yokuthi umphakathi usebenzisa amasiko ukwethula umqondo kanye nencazelo ethile, ngalokho amasiko ayaguquka, ashintshe, futhi anokuphenduka indlela entsha ehambisana nesikhathi abantu abaphila kusona. Ukwazi kabanzi futhi nokuqonda isiko kakunakugcina ngokwazi ngesiko lelo, kodwa kunalokho kuyosabalalisa umqondo wokuqonda nalelo nalelo siko kanye nokuxhumana kwamasiko ezinhlanga ezahlukenene kanye nezinhloso zawo kubantu.

Umqondo wokwehlukahlukana ngamasiko uye ngokusabalala emazweni amaningi naqukethe izinhlanga ezahlukenene nezinamasiko ehluke kwaleso naleso sizwe. Lokho kuye kwaholela ekukhuleni komqondo wobusikoningi nokungumqondo obiza ukukhuthazwa nokuhlonishwa kokwahlukana ngamasiko kanye nokuqonda kabanzi ngobunhlobonhlobo bamasiko ezinhlanga ezahlukenene nokuyikhona okungaba ngamalinga nemizamo yokwandisa ubuntu emphakathini owakhiwe yizinhlanga ezahlukenene ngamasiko nangezilimi.

UHartley ubheka ukuzalwa kobusikoningi njengomqondo ophusile futhi nokhombisa ukubuyisana phakathi kwezizwe ebezikade ziphila ngokwahlukana ngenxa yomlando. Lokhu kufakazelwa ngamazwi akhe lapho eveza khona ukuthi kunokuba kukhonjiswe isithombe sesizwe njengesibumbene, uhlanga oluhlobo lunye ngokwamasiko, ubusikoningi bukhombisa ukuhlonipha nokwazisa ukuthi umphakathi wesikhathi okuphilwa kusona manje ukhombisa ukuthi ungumphakathi owakhiwe yizizwe ezahlukenene futhi nezinhlobonhlobo. UHartley (2002:151) uveza ukuthi,

The official policies of multiculturalism aim to manage cultural diversity through welfare, culture and social justice initiatives. The intention is to move away from 'assimilation' of migrants or indigenous people towards wider social acceptance of difference as something legitimate and valuable.

Okuhunyushwe ngokuthi:

Izinqubomgomo ezisemthethweni zobusikoningi zihlose ukuphatha ubunhlobonhlobo bamasiko ngokusebenzisa izinhlelo zenhlalakahle, zamasiko, kanye nobulungiswa emphakathini. Ekugcineni okuqondiwe ukuba kusuke emqondweni 'ekuhlanganisweni' kwamasiko alaba bantu abaziyihambi noma

bendabuko kodwa kunalokho, kube ukwamukeleka emphakathini oqukethe izinhlanga ezahlukene, kuthi ukwahlukana kuthathwe njengokwamukelekile futhi nokuligugu.

Ubusikoningi buqubuke ngasekupheleni kwengxenywe yekhulunyaka lamashumi amabili nokuyilapho inhlosonqangi kwabe kungukubhekana nezimfuno zombusazwe okwabe kuphefunyulwa yizinhlanga ezabe ziyingcosana kunabanye. Amazwe ayebhekene nengwadla yokuba nenani labantu abakhileyo bezinhlanga ezinamasiko ahlukahlukene. Kwabe sekubonakala ukuthi izinqubomgomo zofuduko ziqale ukuba zibone ukuthi ukuncibiliswa kwamanye amasiko kwabe kungeke kube yimpumelelo noma kube yisifiso ekwakhiweni komphakathi omkhulu nowakhiwe yizinhlanga eziningi ezahlukahlukene. Kunalokho, ufuduko lwaba nomunye umphumela. Kwakungaseyikho nje ukukhula kwenani labantu abakhileyo, kodwa okunalokho, kwasho ubumqoka ngokwamasiko nokwakufaka ingcindezi kuhulumeni yokuba akhombise ukuwemukela, awahloniphe futhi anikezele ngosizo lapho ludingeka khona.

Ngezikhathi zeminyaka ye-1970 izwe lase-Australia nelaseCanada azimemezelela wona ngokusemthethweni ukuthi angamazwe obusikoningi. Lokho kwenza ukuba kusungulwe izinqalasizinda nenghloso yokusekela lezi zinqubomgomo, kubandakanya, kwelase-Australia, uhlelo olukhethekile lokusakaza, umsakazo kazwelonke kanye nomphambo kamabonakude ozibophezele 'enkululekweni yokuba semoyeni' ukusakaza ngezilimi ngale kokusebenzisa isiNgisi kanye nokusebenzisa izinhlelo ezisakaza ngolimi lwesiNgisi kodwa zihlose ukugqugquzela nokukhuthaza izinhloso zobusikoningi. UHartley uveza ukuthi ubunhlobonhlobo busetshenziswa futhi ikakhulukazi njengesizathu esifanele somsebenzi womphakathi kanye nokusakazela umphakathi. Kuzo zombili lezi zimo impokophelo ngeyokubhekana nokuntuleka kokumeleleka kwezinhlanga ezithile emithonjeni yokusakaza kwezohwebo. UHartley (2002:152) uthi,

Early works on multiculturalism advocated 'toleration' as a means of living peacefully in society made up of disparate groups.

Okuhunyushwe ngokuthi:

Imisebenzi yokuqala yobusikoningi yaphakamisa futhi yagcizelela 'ukubekezelelana' njengendlela yokuhlalisana ngokuthula emphakathini owakhelwe yizinhlanga ezingefani.

Abanye abantu bayanqaphaza baluhlaba bayaluhlikiza, balukhahlela ngazo zombili uhlelo lobusikoningi njengobuhle futhi ikakhulukazi njengengxenye yesiko lokunandisa, bephikisa ngokuthi ubusikoningi kabukaze bube nomphumela omuhle ngokwanele ezimpilweni zabantu nakomakhelwane abangemhlophe. NgokukaBrym benoLie (2005) bathi abashumayeli bobusikoningi bafuna uhlelo lokufunda ezikoleni kanye nasemakolishi lukhombise ukukhula kokuhlukahlukana kwezinhlanga kanye nezizwe ezahlukenene ezweni. Bathi futhi bafuna isikole kanye nekolishi bakugcizelele ukuthi wonke amasiko aqukethe ubumqoka ngokulinganayo. Bakholelwa ukuthi ukufundisa ngobusikoningi kungakhuthaza ukuzethemba kubantu bezinhlanga abayingcosana kunabanye.

Izintwesi ezazihlola imisebenzi yalabo abashumayela ivangeli lobusikoningi zabanokwesabela ukuthi inqubo yobusikoningi yehlisa izinga lemfundo. Lezi zintwesi zinenkolelo yokuthi imfundo yobusikoningi iholela enhlukwaneni ngokwezombusazwe futhi idale nokungqubuzana kwezinhlanga kanye nezizwe ezahlukenene. Zimi ngelokuthi, ubusikoningi bukhuthaza isimo esidlulele sokuqhathaniswa kwamasiko. Iningi lezintwesi ezihlola inqubo yobusikoningi kaziphikisani nokufundiswa kokwahlukahlukana ngamasiko. Kunalokho zesaba ukuthi inqubo yobusikoningi isithathwe ngehaba elikhulu. Ikakhulukazi, zithi inqubo yobusikoningi inemiphumela emithathu engemihle.

Okokuqala, izintwesi zikholwa ukuthi inqubo yobusikoningi ihlukumeza abafundi balabo abayingcosana kwabanye ngokubaphoqelela ukuba bachithe isikhathi sabo esiningi ezifundweni ezingekho semqoka kangako. Izintwesi zikholelwa kakhulu ekutheni ukuze umuntu akwazi ukuba nenqubekela phambili emhlabeni, ngokusho kwabo, umuntu kudingeka ukuba achwepheshe esiNgisini naseZibalweni. Lezi zintwesi zibona ukuthi ukudla isikhathi salezi zifundo, imfundiso yobusikoningi ithikameza impumelelo yalabo abayingcosana kwabanye uma sekuziwa ekufuneni umsebenzi emhlabeni jikelele.

Amashanhliziyi enqubo yobusikoningi akuphikisa konke lokhu ngokuthi abafundi balabo abayingcosana kwabanye bayongenwa livuso lokuziqhayisa kanye nokuzethemba abayokuhlomula ohlelweni lokufunda olugcizelela ukwahlukahlukana ngokwamasiko. Amashanhliziyi aziphendulela ngokuthi inqubo yobusikoningi yenza ukuthi abafundi balabo abayingcosana kwabanye baqangqalaze phambili uma sekuziwa ekufuneni umsebenzi emhlabeni jikelele.

Okwesibili, izintwesi zikholwa ukuthi imfundiso yobusikoningi idala ubunhlalunhlalu kwezombusazwe bese iholela odweshwini lwezinhlanga ezahlukenene kanye nezizwe ezahlukenene. Ngalokho, lezi zintwesi zifuna ukuba izikole namakolishi kugcizelele izimpawu ezifanayo zolwazi oluqongelelwe lukazwelonke futhi kuqhakanjiswe iqhaza lase-Europe esikweni lase-America.

Eziphendulela kulokhu amashanhliziyi obusikoningi abeka ukuthi ubunye bezombusazwe kanye nokuhlalisana ngokuzwana phakathi kwezinhlanga ezahlukenene kanye nezizwe ezahlukenene, kuyinto yokuqhuba ukungalingani emphakathini wase-America. Udweshu, ngokusho kwabo, nakuba kungumswazi, luyinto ehlale idingeka ukuze kutholakale ukulingana phakathi kwalabo abayiningi kanye nalabo abayingcosana kwabanye.

Ekugcineni, izintwesi ezihlola inqubo yobusikoningi zikhononda ngokuthi ubusikoningi bugqugquzela ukudlondlobala kokulingana kwamasiko. Ukulingana kwamasiko kuphikisana nenqubo yokwehlukana kwezinhlobo zabantu ngamasiko. Inqubo yokulingana ngamasiko iyinkolelo yokuthi wonke amasiko kanye nemikhuba yamasiko yonke kusemqoka ngokulingana. Amanye amasiko akhuthaza imikhuba ethathwa yiningi lamaMerikana njengemikhuba engenabo ubuntu. Babuza ukuthi kungabe lokhu kubiza ukuthi bahloniphe amasiko acwasa ngobuhlanga naphikisana nentando yeningi, njengenqubo yobandlululo olwaphila eNingizimu Afrika kusukela ngeminyaka ye-1948 kuya kweye-1992? Izintwesi ziqhuba zithi ngokukhuthaza ukulingana kwamasiko, inqubo yobusikoningi igqugquzela ukuhlonishwa kwemikhuba eyenyanyekayo neyisinengiso kubantu abaningi abangamaMerikana.

Amashanhliziyo enqubo yobusikoningi aziphendulela ngokuthi ukulingana kwamasiko akufanele ukuba kuthathwe ngehaba elingako. Ukulingana kwamasiko ngokufaneleyo nokusendimeni kukhuthaza ukubekezelelana, kanti futhi kufanele ukuba kukhuthazwe.

Miningi imisebenzi eseyibhaliwe ephathelene nokusetshenziswa kolimi kanjalo naleyo ephathelene nesiko. Lolu cwaningo luhlose ukugxila kakhulu eqhazeni elingabanjwa ubuciko namasiko ahlukene nezilimi ezahlukene kodwa zibe ziphila endaweni eyodwa. Lolu cwaningo luzobe luhlose phakathi kwezinye izinhloso zalo, ukukhuthaza abanye phakathi kwezinhlanga ezahlukene nokungazenyenzi ngobuzwe umuntu ayibo, kunalokho umuntu aziqhenye ngolimi nosiko lwakhe. Lokho umcwaningi ukholelwa ukuthi kungaholela ekuziqhayiseni nasekuzaziseni kwezinhlanga zonke futhi zazane kangcono zamukelane ngokuqonda okuphelele kunalokho kokucatshangelelwa nje.

Ilizwe laseNingizimu Afrika, like laphila ngaphansi kwesimo sobandlululo nengcindezelo, lapho amasiko ezinye izinhlanga ayebukelwa phansi futhi ethathwa njengento yabantu abangaphucuzekile nabangakholwa ngokwenkolo yobuKhristu. Lokhu kwaba nomphumela wokuba abantu, ikakhulukazi labo ababecindezelwe babe nokuzenyeza ngolimi nangamasiko abo, bazizwa benomuzwa wokungemukeleki emphakathini waleli lizwe. Ukukhululeka kweNingizimu Afrika ngokwepolitiki kwaba ukuvuleka kwamasango okusimamisa nokubuyisa konke lokho okungamagugu esizwe obekucindezelekile ngenxa yobandlululo lapho okubalwa khona amasiko abantu abamnyama, ubuciko namakhono abo, kanye nakho konke okungumlando namagugu esizwe.

Ukukhuthazwa kokuhlonishwa kwamasiko awo wonke umuntu oyisakhamuzi kuleli lizwe, kuholele ekutheni ezinye izinhlanga zaseNingizimu Afrika zizizwe seziba nentola nokungenwa ngamanzi emadolweni ngokuthi ukugqugquzelwa kwamasiko esizwe esimnyama kungasho ukushabalala kwamasiko azo. Kungalesi sizathu kwenziwe lolu cwaningo ukukhombisa ukuthi lesa naleso sizwe sisemqoka futhi sifanelwe ukuhlonishwa ngenxa yamasiko aso. Lolu

cwaningo luhlose ukukhombisa ukuthi isizwe singahluka kwesinye ngenxa yezimpawu ezithile nendlela yokukhula kodwa kube khona ukufana okuthile ngendlela thizeni, lapho kungabalwa ukugujwa kwemikhosi yamasiko ngenhloso yokuveza umkhuba owenziwa lapho umntwana esefika esigabeni sokukhula, njalo njalo.

UBeckwith noFisher (1999:12) bathi ukuphila ngokuhlanganyela nemiphakathi emikhulu yase-Afrika ephila ngokosikompilo lwendabuko kubenze baba nokuqaphela kanye nokuqonda ngobumqoka obuqukethwe ngamasiko ezigaba nomphumela wawo kumuntu ngamunye kanye nasemphakathini. Ukugujwa kwemikhosi ebeka uphawu lwezigaba zempilo kusukela umuntu ezalwa kuze kube sekufeni, kunikeza incazelo ecacile yalokho okulindelekile ngomuntu bese futhi kumnikeza umqondo wokuziqonda nokuzazi nokuzihlanganisa. Umkhosi uyisakhiwo sokugubha ukudlula kwesinye isigaba sempilo ungene kwesinye. Inkambiso yesiko iyindlela enamandla ayinqaba yokugcina umuntu exhumene ngokomoya nomphfumulo wakhe kanye nomoya wokuthula kwezwe.

UWells (1980:86) ubeka ngokuthi izinhlobo eziningi zoguquko zingenzeka ezinhlelweni zamasiko. Izinguquko zingadlala indima enkulu kabi ekukhuthazeni indawo yemisuka emidala bese kwakheka imisuka emisha ngokwezinhlelo zamasiko. Izithombe, izinqubo kanye nemicabango emisha ngeke nje kwengezelelwa enqubeni yamasiko kodwa kufanele kudidiyelwe ukuze kwakhe okuphelele.

2.3 Osekubhaliwe Ngokubekezelelana

NgokukaRojek (2001:1) wonke umphakathi kumele usungule imigomo noma izimiso zokuhlela isikhathi nendawo. Ngaphandle kwalokhu, umsebenzi ongumkhiqizo futhi nose mqoka ekusimamiseni umnotho nokuthi umphakathi obanzi ukwazi ukuphila kahle isikhathi eside, ngeke waphumelela. Umphakathi obanzi udinga imigomo ebekiwe yokukhuliswa kwabantwana, ukuvikelwa kwendawo yokuhlala abantu, ukuphathwa kwesakhiwo, ukunakekelwa kwabantu abadala nokubangcwaba kanye nokubakhumbula uqobo, ukushaywa ngumoya

kanye nokudlala. Isiko libonakala ngokuba libe nokuphindwaphindwa kanye nendlela ekhomba ukuhlonipha labo abangasekho kulo mhlaba.

URojek uqhuba ngokuthi imigubho iyimicimbi ehlose okuhle njalo ezimpilweni zabantu ngoba yenza abantu bahlale besondelene noNkulunkulu babo. Le micimbi kayikhumbuli nje imigubho eyinsumansumane kodwa iveza ubumqoka bayo. UHinde (1987) uchaza futhi agqamise ukuthi lapho kusuke kukhulunywa khona ngesiko, kusuke kubhekwa khona phakathi kokunye ukwahlukana phakathi kwemiphakathi emikhulu ezindabeni ezifana nezinkolelo, okuthinta imvelo, usikompilo, amagugu, imithetho kanye nokunye okuningi.

Abantu bathungatha ukuzazi nokuziqhayisa ukuze bazazi futhi babone ukuthi bahlukaphi kwabanye bese beqoka indlela yokuthi bangaphilisana kanjani nabo, kwesinye isikhathi lapho kade becabanga ukuthi bayamazi kahle omunye umuntu kodwa baqaphele okuthile okungahambisani nendlela ababembuka ngayo lowo muntu ngaphambilini. Imininingwane enobuhlakani efana nalena nebalufifi kwabanye lapho sisuke sikhombisa khona umhlaba ngokuthi singobani, siphila kanjani kanye nokuthi sifunani empilweni, (Burgess 2002:01).

2.4 Ubuntu

UNgobese (2007) uphawula ngokubaluleka kwesiko kanye neqhaza elinalo ekwandiseni ubuntu ebantwini njengalokhu lingelabantu bonke futhi landisa ubuhlobo kubantu.

UBurgess (2002:10) uveza ukuthi ekuqondeni ubuthina bokuthi singobani, umqondo wokuzazi kwalolo nalolo hlanga kuhlale kuludaba oluba nohlevana kuleli lizwe laseNingizimu Afrika ngenxa yomthetho wobandlululo owaphoqeelwa nowawehlukanisa izizwe ukuba zihlale ngobuhlanga bazo. Kanjalo, nanamuhla lokhu, abantu abaningi bahlale bazisa kakhulu ububona nokuzazi ngokwenzazelo yobandlululo. Kuludaba oluyinkinga nolubangela ukuthi abantu abaningi baseNingizimu Afrika, bakungabaze ukuthi iNingizimu Afrika iyoke ngempela iyilahle inhlele yobandlululo. Phezu kwakho konke, ubuhlanga yiwona

msuka wokuzazi nokuziqhayisa komphakathi. Isiko liqukethe umqondo ongaphezu kobugugu, kunalokho, liqondise kuzinhlanguanisela zobugugu, imiqondosimo kanye nezinkolelo, okuhlanganela ukwakha isimo esizohambisana nendawo.

2.5 Osekubhaliwe Ngezinjulalwazi

Kulolu cwaningo, kusetshenziswe injulalwazi ye-*Symbolic Interactionism*. Le njulalwazi isemqoka kakhulu lapho kucutshungulwa ukuhlalisana komphakathi Bangingi ababhali asebenkantshubomvu kulo mkhakha abayibekile induku ebandla. Uma singabala abanye nje umcwaningi abasebenzisile singasho oGeorge Herbert Mead (1863-1931), uMax Weber (1864-1920) owabe eyinzululwazi yaseMelika. Siphinde sibale uHerbert Blumer (1969) yena ofunde kakhulu ngoMead enyuvesi yaseChicago. Nguye uBlumer owaqhamuka negama elithi "*Symbolic Interactionism*" waphinde wavela nomqondo ofingqiwe onamandla wokuthi kukho konke abantu abakwenzayo bakwenza ngenxa yokulandela imiqondo equkethwe yilokho abakholelwa kukho kanye nemiphumela yaleyo miqondo ezimpilweni zabo. Kanti futhi le miqondo yalezo zinto isuselwa endleleni yokuhlanganyela nokuxhumana komphakathi futhi zishintshashintshwe ngendlela ezihumusheka ngayo. Abanye futhi esingababala ngoGarfikel (1967). UNelson (1998:1) uthi uBlummer waqhamuka nemigomo emithathu yenjulalwazi yakhe, owoku-1 **Incazelo**, owesi-2 **Ulimi**, owesi-3 **Umcabango**.

Umgomo wencazelo uchaza ukuthi ngendlela abantu abenza ngayo kubantu noma ezintweni lokho bakwenza ngenxa yencazelo abanayo abayinika labo bantu noma lezo zinto. Ngakho i-*Symbolic Interactionism* iphethe ubumqoka bencazelo njengomongo wendlela yokuphila kwesintu.

Omunye umgomo, nokungumgomo wesibili, umgomo wolimi. Ulimi lunika abantu izindlela abangaxoxisana ngayo incazelo yezimpawu. UMead wabe ekholelwa kakhulu ekutheni ukuqamba igama kuncike encazelweni, kungakho ukuqanjwa kwamagama kwaba yisisekelo somphakathi wabantu kanye nokwanda kolwazi.

Kanti umgomo wesithathu, umgomo womcabango. Umcabango ushintsha indlela umuntu ahumusha ngayo izimpawu. Umcabango, ngokubhekisa olimini, uyingxoxo yengqondo noma ukuxoxisana okudinga ukuthatha isinqumo, noma ukujula ngamaphuzu ahlukenene ombono.

Ngakho yonke le migomo iholela ekugqeni ngokuthi ukwakheka kokuzazi komuntu kanye nokuhlalisana komphakathi ngobubanzi babo.

2.6 Osekubhaliwe Ngezindlela Zokwenza Ucwangingo

Nakhona lapha baningi ababhali asebecwaninge ngezindlela zokwenza ucwangingo kanjalo bebuka nnezinqubomqondo (paradigms). Kululo cwangingo, kusetshenziswe izimvo zalaba babhali:

- ❖ uGarbes (1996) *Effective Research in the Human Sciences*
- ❖ uHenning nabanye (2004) *Finding your way in qualitative Research*
- ❖ noFlick (2000) *A companion to qualitative research*.

Esahlukweni sesithathu, kuzoxoxwa kabanzi ngabo lapho kuzobe kubhekwe izindlela zokwenza ucwangingo ngeso elijulile.

2.7 Isiphetho

Lesi sahluko besikhuluma ngemibhalo ebhalwe ngabanye ababhali asebemnkantshubomvu emikhakheni ehlukenene yokwenziwa kocwangingo. Kuqale kwabhekwa imibhalo eseyikhona emikhakheni wezobuciko namasiko. Kwabuye kwabhekwa osekubhaliwe mayelana nokubekezelelana kanjalo nobuntu. Kusona futhi lesi sahluko kubuye kwabhekwa imibhalo ekhona ngezinjulalwazi kanye nezindlela zokwenza ucwangingo.

ISAPHLUKO SESITHATHU

IZINDLELA ZOKUQOQA ULWAZI EZASETSHENZISWA KWENZIWA LOKU CWANINGO

3.1 Isingeniso

Esahlukweni esandulela lesi, okuyisahluko sesibili, kuxoxwe ngolwazi okusetshenzelwe phezu kwalo lwemisebenzi yabanye ababhali nokuyisahluko esiqukethe ingqikithi yocwaningo nomklamo walo kanye nezinhloko zenjulalwazi kanye nezinhloko zemicabango. Kulesi sahluko sesithathu kuzoxoxwa kabanzi ngezindlela zokuqoqa ulwazi ezasetshenziswa lapho kuqoqwa ulwazi lwalolu cwaningo.

3.2 Izinqubomqondo (*Paradigms*)

Banengi abacwaningi ababhale kabanzi ngezinqubomqondo zocwaningo. Kubona singabala UMcKenna (2003), UCrabtree benoMiller (1992), UWilliams (2000), UHabermas (1972) njalonzalo. Kuyinto ebalulekile ukuthi kuchazwe ukuthi iyini inqubomqondo ngaphambi kokuthi kwenziwe izibonelo noma kuqokwe okuzosetshenzwa ngayo. Inqubomqondo yocwaningo iyindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo. UMcKenna (2003) uthi inqubomqondo iqhamuka emibuzweni yocwaningo noma endleleni umcwaningi abuka ngayo umhlaba. Abacwaningi baqhamuka nezimvo ezingefani mayelana nenani nezinqubomqondo. Kukhona labo abathi mathathu kanti abanye bathi mane. Isibalo okuyisonasona sezinqubomqondo sihlukana ngababhali. Lokhu cwaningo lubheke uhlu olunezinhlobo ezintathu okuyi *Positivist*, *Interpretive* kanye ne-*Critical paradigm*.

Izinhloko ezintathu zezinhlelo zefilosofi okubalwa kuzo ifilosofi yokuvuma ngamaphuzu (*positivist theoretical framework*), ifilosofi ephathelene nokuchachisa (*interpretivist / constructivist theoretical framework*) kanye nefilosofi ephathelene nokuhlolisisa (*critical theoretical framework*)

zingamafilosofi ahlukene aqukethe ulwazi olunhlobonhlobo. Ngezansi kuzobhekwa uhlaka lwefilosofi ngalunye ngenhloso yokuthola umqondo oqukethwe yifilosofi ngayinye. Uhlaka ngalunye kulezi zinhlelo zefilosofi ezintathu esezibaliwe lusho uhlaka oluthile lwendlela yokuqoqwa kolwazi ngendlela eqondile nezwakalayo.

Uhlaka lwefilosofi yokuvuma ngamaphuzu lunokuhambisana nendlela yocwaningo oluphathelele nokubala, ngisho indlela yocwaningo oluphathelele nesimo ngendlela yokuhlaziya ulwazi olutholakele.

Uhlaka lwefilosofi ephathelele nokuchachisa lungaqikelela indlela ephaphalazayo yocwaningo oluphathelele nesimo, bese uhlaka lwefilosofi ephathelele nokuhlolisisa lungabheka kakhulu ucwaningo oluphathelele nokuzibonela mathupha.

Abacwaningi abaningi banokusebenzisa indlela yenjulalwazi yokuxhumana ngezimpawu ohlelweni locwaningo oluphathelele nesimo. UHenning nabanye (2004:16) uphawula ngokuthi injulalwazi yokuxhumana ngezimpawu inokubheka ukusebenza okuphathelele nengqondo njengesisekelo sokusebenza kwayo njengokubuza ukuthi:

what common set of symbols and understandings have emerged to give meaning to people's interactions?

Okuhunyushwe ngokuthi:

yiziphi izimpawu ezijwayelekile kanye nokuqonda okuqhamukile ukunikeza umqondo ekuhlanganyeleni kwabantu?

3.2.1 Uhlaka Lwefilosofi Yokuvuma Ngamaphuzu (*Positivist framework*),

Ifilosofi yokuvuma ngamaphuzu iyifilosofi eqondene nokuthungatha iqiniso kanye nokuliqinisekisa ngezindlela ezingalandeli imigudu yesayensi kunalokho ngokubona nangokulinga. Ifilosofi ebambelele kunkolelo yokuthi impokophelo yolwazi ngokucacile ingukuchachisa kanti futhi ngenye indlela ingukuchaza futhi

iqagule lokho okuhlangatshezwana nakho (noma ngabe ucwaningo oluphathelene nokubala noma ngoluphathelene nesimo). Inhloso yesayensi ingalokho okunokubonakala futhi kukaleke. Ulwazi lwanoma yini olungale kwalokho luyinto engenakwenzeka.

Ngokombono wefilosofi yokuvuma ngamaphuzu, isayensi ibukwa njengendlela yokuthola iqiniso, ukuqonda umhlaba kangcono ngenhloso yokuwulawula ngenqubo yokuqagula lokho okungakenzeki. Uhlelo lwefilosofi yokuvuma ngamaphuzu luqakulisana ngokuthi umhlaba usebenza ngemithetho yembangela kanye nomthelela lokho abacwaningi abangakuthola ngezindlela zesayensi.

Umcwaningi kuphela kumele asebenzise indlela yedidakisheni ukubeka njengeqiniso izinjulalwazi lezo ezidinga ukuhlolwa ngenhloso yokuziqinisekisa noma ukuzichitha. Abakholelwa kufilosofi yokuvuma ngamaphuzu bakholelwa endleleni ezingafundanga ngendlela yesayensi kodwa ngokubona nangokulinga njengoba ukuzibonela nokulinganisa kuyiwona mnyombo womzamo wesayensi. Ucwaningo lwefilosofi yokuvuma ngamaphuzu luqagulisana ngokuqukathwa kolwazi oluqoqiwe olungachachisa kangcono ubuqiniso, ngisho ngabe alulinganisi iqiniso elilindelekile.

3.2.2 Uhlobo Lolwazi Oluvela Ocwaningweni Lwefilosofi Yokuvuma Ngamaphuzu

Ulwazi ngendlela okulinganiselwa ngayo kulolu hlelo, lugxile esipiliyonini kanye nokuzibonela mathupha. Ukuzibonela mathupha kuvame ukwenzeka ngezinzwa zethu. Ulwazi oluqoqwe ngokuzibonela mathupha lufanele luqinisekiswa nalo ngokusebenzisa izinzwa.

Injulalwazi yolwazi olungalandeli imigudu yesayensi kodwa ngokubona nangokulinga ngalokho kuyobe sekukhiphela ngaphandle indlela yokuveza umcabango wokucashile ngomuntu. Labo abakholelwa kufilosofi yokuvuma ngamaphuzu kabakholelwa “ngokufunda ngesipiliyoni” ngokwesayensi yefilosofi

ephathelene nobukhona kunalokho, bakholelwa kulokho isipiliyoni sezinzwa esibafundisa khona.

3.2.3 Uhlaka Lwefilosofi Yokuchachisa (*Interpretivist / constructivist theoretical framework*)

Ifilosofi yokuchasisa ikholelwa wukuthi inhloso yesayensi ukubambelela empokophelweni yokuthola ngobukhona noma ubukhona obuphindaphindiwe nanoma kungeke kwafezeka lokho. Umcwaningi osebenzisa ifilosofi yokuchachisa ugqugquzela ulwazi oluqoqiwe olwahlukahlukenene kanye nemithombo ehlukene kubandakanya ngisho nezindlela zokuhlaziya ngenhloso yokuthola ubuqiniso.

3.2.3.1 Injulalwazi Yolwazi Lwefilosofi Yokuchachisa (*Interpretive theory of Knowledge*)

Ulwazi alwakhiwe nje kuphela ngezindlela zokuzibonela kwenzeka, kodwa futhi ngokuchaza izinhloso zabantu, izinkolelo, amagugu nezizathu, ukwakha imiqondo kanye nokuziqonda uqobo. Ucwanningo lokuchachisa luyinqubo yomphakathi, ngokwaziswa yilabo ababambe iqhaza kwaphinde kwahlaziywa futhi kwaqinisekiswa ngabanye.

3.2.3.2 Imithelela Yokusebenzisa Izindlela Zokuqoqa Ulwazi (*Methodological Implications*)

Indlela yokuqoqa ulwazi yokuzibonela evulelekile, ukuxoxisana nomphakathi okuvulelekile, uhlobo lokuloba olukhombisa izimo zezinto, kanye nokuhlaziywa kolwazi oluqoqiwe locwaningo oluphathelene nesimo, zonke ziyizindlela zokuthola ulwazi "longaphakathi" njengendlela yokuqoqa ulwazi lwefilosofi yokuchachisa.

Lolu hlobo locwaningo lwakhiwe ngokohlelo locwaningo lwefilosofi yokuchachisa ngokugcizelela kusipiliyoni kanye nokuhumusha isimo. Ucwanningo lwefilosofi

yokuchachisa isisekelo salo ukugxila kumqondo oqukethwe bese lufuna ukuqonda kangcono izincazelo amalungu omphakathi azisebenzisayo ukuqonda izimo ezahlukene. Uhlelo lwefilosofi yokuchachisa aluzikhathazi ngokuhlwaya imithetho kanye nemigudu ebanzi, kodwa kunalokho, ukuthola izindlela zokuhlaziya okugcizelela ukujula, ukuchachisa ukwenzeka kwezinto emphakathini.

Lolu hlobo locwaningo ikakhulukazi, lugxila ekuqondeni kangcono isipiliyoni salabo ababambe iqhaza ngabodwana kanye nendlela yabo yokucabanga njengabantu abanesipiliyoni kubandakanya ukusebenza kwabo kwansukuzonke. Bephawula ngomqondo oqukethwe locwaningo lokuchachisa oHenning nabanye (2004:21) bathi,

The foundational assumption of interpretivists is that most of our knowledge is gained, or at least filtered, through social constructions such as language, consciousness, shared meanings, documents and other artifacts. Interpretive research attempts to understand phenomena through the meanings that people assign to them (Tauth 2001: 219)

Okuhunyushwe ngokuthi:

Isisekelo somcabango walabo abakholelwa kakhulu kwifilosofi yokuchachisa ukuthi lonke ulwazi lwethu lutholakala, noma okungenani luhluzeka, ngokusebenzisa izinhlanganisela zomphakathi okubalwa kuzo ulimi, ukwazi, izincazelo okwabelwana ngazo, imibhalo kanye neminye imisebenzi yobuciko. Ucwano lokuchachisa luhlonza ukuqonda izinto ngezincazelo abantu abazinikeza zona (Tauth 2001: 219)

Lokhu kuyindlela yohlaka lwefilosofi yokuchachisa olubuka ngayo lokho okuqukethwe locwaningo olumayelana nokuchachisa kanye nendlela yokuqoqa ulwazi enokusetshenziswa kulolu hlobo locwaningo ukuthola lokho okuyimpokophelo yocwaningo.

3.2.4 Ucwangingo Oluphathelele Nokubala (*Quantitative Approach*)

UGarbers (1996:282) uchaza ucwangingo oluphathelele nokubala njengocwangingo olusuke luhlose ukuvivinya izinjulalwazi, ukuqondisa amaqiniso, ukuhlaziya izibalo, ukubonisa ubudlelwane phakathi kokuguquguqukayo kanye nalokho okuqagulwe ngaphambili. Loluhlobo locwangingo luncike kumbono wokuthi uma umuntu wayazi ukuthi yini egulisa isidalwa esingumuntu, okusho ukuthi, uma ukuhlahlwa kwesifo okuqondile, kwakunokwenzeka, umuntu wayengakulawula futhi alwisane nakho ngempumelelo bese egwema yonke imimoya emibi kanye nezici. Loluhlobo locwangingo olusebenzisa izinombolo ukuhlola umcabango ovezwa wukubonakala kwezinto ezikhona. Loluhlobo locwangingo lusemqoka kakhulu emlandweni wezomnotho noma emlandweni webhizinisi noma wemboni. Lokhu kuveza ukuthi kungaba nzima ukubhala umlando we*Johannesburg Stock Exchange* ngaphandle kwezibalo zezimo zendaba, (Seale 1998).

Umcwangingo ocwanginga esebenzisa ucwangingo oluphathelele nokubala ngokuvamile uqoka ukugxila kusendlalelo angathandi ukuzibandakanya nezehlakalo noma 'izinto' zokuhlola ulwazi, isibonelo, ukwenza indikimba yocwangingo. Ibanga phakathi komcwangingo nendikimba yocwangingo kuluphawu oluvamile locwangingo oluphathelele nokubala. UGarbers (1996:283) simcaphuna ethi,

In quantitative research, clearly formulated hypotheses are usually stated beforehand while operationalization techniques feature prominently. These techniques result in the structuring of data categories beforehand, in other words, the researcher knows in advance, in the light of a theory, what type of data to collect and what the eventual data or information will look like.

Okuhunyushwe ngokuthi:

Ocwangingweni oluphathelele nokubala, imicabango engafakazelwanga esungulwe ngokucacile ivame ukubalulwa ngaphambilini ngenkathi amasu okwenza umsebenzi obonakala ngokusobala. La masu aholela ekuhlalweni kwemikhakha yolwazi oluqoqiwe kuqala, ngamanye amagama, umcwangingo wazi kusekude, ngokucacisa kwenjulalwazi, ukuthi hlobo luni lolwazi

azoluqoqa kanye nokuthi ulwazi oluzoqoqwa luyoba yini noma ulwazi luyobukeka kanjani.

Abacwaningi abalandela indlela yocwaningo oluphathelele nokubala kuyofanele bazejwayelanise kahle nezidingo zemicabango engafakazelwanga, ukubunjwa komcabango kanye nendlela yokwenza umsebenzi, amasu okuhlaziya izibalo kanye nokuzejwayelanisa nezidingo ezijwayelekile eziphathelele nobuqiniso kanye nokukholakala kwezindlela zokwenza kanye namasu asetshenzisiwe.

3.2.5 Ucwano Oluphathelele Nesimo (*Qualitative Approach*)

Ucwano oluphathelele nesimo luhlose ukuthuthukisa izinjulalwazi kanti futhi ukuqonda inhloso yocwaningo oluphathelele nesimo kusho ukugqugqezela ukuziqonda kangcono kanye nokukhulisa umbono wokusithekileyo ngesimo soluntu. UGarbers (1996:283) simcaphuna ethi,

Unlike quantitative researchers, qualitative researchers do not regard themselves as collectors of 'facts' about human behaviour that will lead to verification and extension of theories and enables researchers to determine causes of and predict human behaviour. In qualitative research, the emphasis is on improved understanding of human behaviour and experience.

Okuhunyushwe ngokuthi:

Ngokungafani nabacwaningi bocwaningo oluphathelele nokubala, abacwaningi bocwaningo oluphathelele nesimo kabazithathi njengabaqoqi 'bamaqiniso' ngokuziphatha koluntu okungaholela ekuqiniseni nasekwelulweni kwezinjulalwazi nokuvumela abacwaningi ukuqondisa izimbangela kanye nokuqagula ukuziphatha koluntu. Ocwaningweni oluphathelele nesimo, ukugcizelela kusekuqondeni okungcono kokuziphatha koluntu kanye nolwazi oluqongelelwe.

Abacwaningi bocwaningo oluphathelele nesimo bazama ukuqonda izindlela abantu ngabodwana abakha ngazo umqondo ophusile ngezimpilo zabo kanye nokuchaza leyo miqondo. Ukuhlola ngokubona nangokulinga, kugqamile, ngoba abacwaningi badinga ukucwaninga izimbangela okuyizonazona zokuziphatha koluntu uma befuna ukuba sesimeni sokubonakalisa ukuziphatha koluntu okuqukethe umqondo ocacile kanye nencazelo.

Indlela yokuqoqa ulwazi yocwaningo oluphathelele nesimo lubandakanya ukuzibonela mathupha, ukuhlolwa kwemibhalo ehlukahlukene nokwakhiwe ngobungcweti, ukuba yingxenywe yalokho okwenziwayo kanye nokuxoxisana nomphakathi okuvulekile.

Lolu cwaningo luzama ukusebenzisa ulwazi ozitholele lona mathupha kuqala oluqhathaniswa nezinhlelo ezahlukene zokusekela umcabango wokubonakala kwalokho okukhona. Ekusebenziseni indlela yocwaningo oluphathelele nesimo kunesidingo esikhulu sokuba nekhono lokusungula kanye nokuvuleleka ekudluliseni imibono. Okusemqoka kakhulu ukucacisa ngalokho okwenzayo nokuthi sizathu sini sokwenza lokhu okwenzayo, (Seale 1998).

Kulolu cwaningo, kusetshenziswe indlela yokucwaninga ephathelene nesimo ngenxa yokuthi lolu cwaningo luphathelele nesimo sokuphilisana emphakathini. Ucwaningo olumayelana namasiko kanye nomphakathi lubandakanya ukubhekwa komhlaba ngendlela ethile, kukhethwa nendlela yokubheka isihloko ngendlela ehlukile kwezinye ezijwayelekile. Egcizelela ubumqoka balolu hlobo locwaningo uSeale (1998:205) simhumusha ngokuthi,

In qualitative research the notion of some kind of impersonal, machine-like investigator is regarded as chimera.

Okuhunyushwe ngokuthi:

Ocwaningweni oluphathelele nesimo umcabango wohlobo lokungaphathelene nabantu, umphenyi ofana nomshini, lowo mcabango uthathwa njengomcabango oyinganekwane nemfeketho yoqobo.

OFlick nabanye (2000:3) baphawula ngokuthi ucwaningo oluphathelele nesimo luzama ukuchaza impilo yomhlaba 'ukusuka ngaphakathi kuya ngaphandle', ngokubona kwabantu ababambe iqhaza. Ngokwenza kanjalo, lolu hlobo locwaningo lufuna ukuphonsa esivivaneni sokuqonda okungcono kwamaqiniso omphakathi kanye nokuqaphela izinqubo, izindlela zokwenza ezinomqondo kanye nezimpawu zezakhiwo. Ucwaningo oluphathelele nesimo, kanye

nokuchasisa kwalo okufingqiwe 'nokunohlonze', alufanekisi okukhona ngempela, okanye ukuphila kwakwamanye amazwe ngokwalo. Kunalokho, lusebenzisa okungejwayelekile, okanye okuchezukile nokungalindelekile njengomthombo wokubona okusithekileyo kanye nesibuko esikhombisa okungaziwa kwaziwe, nokwaziwayo kokungaziwa, ngokuvuleleka kokuzazi.

3.2.6 Okwenza Kusetshenziswe Ucwangingo Oluphathelene Nesimo

Ucwangingo oluphathelene nesimo luzama ukuthola, hhayi nje kuphela ukuthi yini eyenzekayo kodwa ukuthola ukuthi okwenzekayo kwenzeka kanjani kanye nokuthi kungani kwenzeka ngendlela okwenzeka ngayo, nokuyikhona okusemqoka kakhulu kulolu hlobo locwangingo. Kulolu cwangingo, kakubhekwa nje ukwenza kwabantu, okubalwa kukho ukukhuluma nokubhala. Lolu cwangingo luzama ukuthola ukuthi abantu bayikhombisa kanjani imizwa kanye nemicabango yabo ekwenzeni kwabo kwemihla ngemihla. Ucwangingo oluphathelene nesimo luhlosa ukucacisa futhi lubeke kabanzi ngokwenza kanye nezimo ezikhomba ngokusobala ikakhulukazi okuvela ngokukhuluma, ngomculo, ubuciko bokubonakalayo, ngokwakhiwe ngobungcweti, inkulumo ibhalwe phansi nekhulunywayo ukuze kutholakale ukuqonda okungcono ngomhlaba, ngethemba lokukusebenzisa ukubheka inguquko emphakathini.

Ukuphendula umbuzo wokuthi kungani kusemqoka ukusebenzisa ucwangingo oluphathelene nesimo, oFlick nabanye (2000:5) bathi,

In its approach to the phenomena under investigation, it is frequently more open and thereby 'more involved' than other research strategies that work with large quantities and strictly standardized and therefore more objective, methods and normative concepts.

Okuhunyushwe ngokuthi:

Ngokwendlela yayo kulokho okucwangingwayo ivamise ukuvuleka kakhulu futhi 'ibandakanya kakhulu' kunamanye amasu okucwanginga asebenza ngezibalo ezinkulu futhi ngokuvamile abe nemithetho eqinile futhi ngalokho ivuleleke kakhulu, izindlela zokwenza kanye nemiqondo yangokomthetho.

Ocwaningweni oluphathelele nesimo *amavariyebuli* – ngevaryebuli kuqondiswe engxenyeni ehlangene yalokho okucwaningwayo, ngokuvamile, awalawulwa ayakhululeka ngenxa yokuthi yiyona le nkululeko kanye nokukhula kokwenza ngokwemvelo kanye nokumeleleka kwalokho okuhloswe ukutholakala. Kulolu cwaningo kunemikhakha emithathu okuyiyona esemqoka ekuqoqeni ulwazi noma ukuhlanganisa izindlela zokuqoqa ulwazi. Le mikhakha okukhulunywa ngayo yilena elandelayo:

- ingxoxo namalungu omphakathi
- ukuzibonela mathupha kwenzeka izinto
- ukufunda okwakhiwe ngobungcweti kanye nemibhalo

Kulolu hlobo lokucwaninga, kugcizelelwa ukuba lowo okuxoxwa naye asho ngawakhe amazwi ukuthi ukubona kanjani yena ukwenzeka kwezinto kunokuba alandele uhlelo oluhlelwe ngumcwaningi. Izingxoxo zalolu hlobo zivame ukuba ziqoshwe ngesiqophamazwi bese kamuva sekuqotshelwa phansi lokho obekuqoshiwe ngenhloso yokukulungiselela ukukuhlaziya. Lokhu kungenye yezindlela ezisemqoka zocwaningo oluphathelele nesimo.

3.3 Ingqikithi Yocwaningo Kanye Nomklamo Wocwaningo

Ngale kokubheka ukuthi ucwaningo lwenziwa kuphi nokuthi lwenziwa kanjani kanye nokubheka ukuthi ngabe lokho okucwaningwayo kusemqoka kangakakanani noma kunokwenzeka yini futhi nokudinga ukuxazululwa, phezu kwakho konke lokho kunezinyathelo eziningi okufanele zilandelwe ngaphambi kokuba ucwaningo luqaliswe. Phakathi kokunye, kubalulwa ngokukhethekileyo lokho umcwaningi ahlose ukukuthola kanye nokuqoka indlela engcono yokuqoqa ulwazi. Kokubili lokhu kusho ukuthi kuhlobene kakhulu ukucacisa lokho okuyingqikithi kanye nomklamo wocwaningo, ngokuthi umcwaningi kufanele alinge ukuhlela futhi enze ucwaningo ngendlela yokuthi kutholakale imiphumela eqinisekile. Kuliqiniso ukuthi ucwaningo oluveza ulwazi lwesayensi luyoba

ngoluyize uma imiphumela kanye nendlela olwenziwe ngayo kungatshelwana ngayo. Eqinisweni lokhu kwazisana kuqondiswe ngakho enqubeni yesayensi.

3.3.1 Ukuhlazululeka Kocwaningo

Ukusebenza kwesayensi kubonakala ngokusebenza kwezinhlelo zomqondo wokuhlazulula ezimbili, okuluhlelo lokuhlazulula ngokususa olwaziwa ngedidakisheni kanye nohlelo lokuhlazulula ngokufakazela iqiniso olwaziwa ngendakisheni.

3.3.2 Uhlelo Lokuhlazulula Lwedidakisheni (*Deductive Approach*)

Kulolu hlobo ukucabanga kusukela kokujwayelekile kuya kulokho okuqondiwe – ukusetshenziswa kwenjulalwazi ngendlela eqondile. Ngokocwaningo, lokhu kusho ukuthi umcwaningi uqala umklamo ngomcabango ocacile wohlaka, njengenjulalwazi. Le njulalwazi noma uhlaka kwelekelela ukuhlahla indlela yokwakha umqondo, yokusebenza kanye nokuqoqa ulwazi, ekugcineni okwakha uhlaka lokufakazela ukusiza ukuhlaziya kanye nokuhumusha ulwazi olutholakele. Ngamafuphi, injulalwazi ikhomba uhlobo lolwazi noma imikhakha yolwazi eqoqiwe. Emuva kokuba ulwazi seluqoqiwe, lube seluhlaziywa ngokwemibandela yenjulalwazi. Ukuhunyushwa kolwazi kusebenza njengokuqinisekisa noma ukuchithwa kwenjulalwazi. UGarbers (1996:279) simcaphuna ethi,

Research based on deductive logic is also referred to as hypothesis – testing research and is typical of explanatory studies. This kind of logic is compatible with a methodology that emphasizes:

- experimental control;
- structured and replicable observation and measurement ;
- quantification and generalization, and
- the objective perspective of an outsider.

Okuhunyushwe ngokuthi:

Ucwaningo olwakhelwe phezu kohlelo lokuhlazulula lwedidakisheni lubuye lwaziwe njengemicabango engafakazelwanga – ukuhlola

ucwaningo futhi kufana nezifundo ezichasisayo. Lolu hlobo lomqondo lufanelene nendlela yokuqoqa ulwazi egcizilela:

- ukulawula kokulinga;
- ukwakheka nokuhlola ngokuzibonela kanye nokulinganisa;
- okuphathelele nokubala kanye nenkulumbo eyiqiniso ngokuningi;
- umcabango ovulekile walowo ongaphandle.

Lezi zimpawu zokuqoqwa kolwazi ezibalulwe ngenhla, ziyizimpawu zocwaningo oluphathelele nokubala. Isigqi sokuhlaziywa kocwaningo lwedidakisheni sincike eqinisweni lokuhlanganisa injulalwazi kanye nokuhlola. Lokhu kuvumela abacwaningi ukuba bakwazi ukuqonda kangcono ngokubheka lokho okucwaningwayo. Lokhu kuqonda kungaholela kumcabango ongafakazelwanga, nomele ulwazi olumqoka lwalokho okucwaningwayo.

3.3.3 Uhlelo Lokuhlazulula Lwendakisheni (*Inductive Approach*)

Ukucabanga okusukela kulokho okuqondiwe kuya kumaqiniso ajwayelekile, nokusuka kumaqiniso kuya kunjulalwazi kwaziwa ngokuthi uhlelo lokuhlazulula lwendakisheni. Ngokomcabango womcwaningi lokhu kusho ukuthi umklamo wocwaningo usungulwa ngaphandle kohlaka olukhanyayo olucatshangiwe. Ucwaningo luvame ukulawulwa umcabango ongafakazelwanga noma umngathekiso. Lolu hlobo locwaningo lwakheke kancane kanti futhi kungemuva kokuba ulwazi seluqoqiwe lapho umcwaningi ekwazi ukubheka khona ukuxhumana kolwazi oluqoqiwe. Umphumela walolu hlobo locwaningo ucacisa kabanzi ngokuhlelekile noma ukuveza uhlaka olusha olucacile. UGarbers (1996:279) uphawula ngokuthi,

Studies featuring inductive logic are usually hyposthesis – generating and their goals are normally exploratory. Features of such a methodology are:

- unstructured observation and interviewing;
- ideographic descriptions;
- qualitative analysis, and
- objectivity, which is seen here as the intersubjective predisposition of an insider.

Okuhunyushwe ngokuthi:

Ucwaningo oluveza uhlelo lokuhlazulula lwendakisheni luvamise ukuveza imicabango engafakazelwanga futhi izimpokophelo zalo zivamise ukuba ngezihlodayo. Izimpawu zale ndlela yokuqoqa ulwazi:

- ukuhlola kanye nokuxoxisana okungakhekile;
- ukuchaza uhlobo lokuloba okubonisa izimo;
- ukuhlaziya okuphathelene nesimo, kanye
- nokucabanga okuvulelekile, okubonakala kungukugqiba umcabango ochemile wokuba nesijwayezi sangaphambilini salowo ongaphakathi.

Indakisheni kanye nedidakisheni akufanele kubukwe njengokwahlukene kanye nokungenabo ubudlelwano. Ngesikhathi sesigaba sedidakisheni, ukucabanga kuqhubeka kuholele ekuhloleni kanti kwindakisheni ukucabanga kwakhelwe phezu kokuhlola. Ulwazi olutholakele ezincwadini luye lwakuveza ukuthi ucwaningo lwahlukaniseke izinhlobo ezahlukene, okungabalwa kuzo ucwaningo oluphathelene nokubala kanye nocwaningo oluphathelene nesimo.

3.4 Ukuqokwa Komphakathi Okwakuzokwenziwa Ucwaningo Kuwo

Isifundazwe saKwaZulu-Natal siyisifundazwe esakhiwe yizifunda eziyishumi nanye lapho okubalwa kuzo uMgungundlovu, iSisonke, uGu, i-Durban Metro, iLembe, uThungulu, uMkhanyakude, iZululand, Amajuba, uMzinyathi noThukela. Lokhu kukhomba ububanzi besifundazwe nokwenze kuqokwe indawo yaseThekwini eyakhelwe kakhulu yizinhlanga ezahlukene.

USingleton noStraits (1999:135) sibacaphuna kuPillay (2007) baveza ukuthi ukuqoka umphakathi ozothekela kuwo ulwazi kubaluleke ngezizathu eziningi. Okokuqala nje, bathi kulukhuni satshe ukusebenza nomphakathi obanzi nokungabalula izindleko ezifana nemali, isikhathi kanye nabo ubukhulu bomphakathi. Ukukugwema lokhu, kuhle ukuqoka umphakathi olingene nokuzoba lula ukusebenza nawo. Okwesibili, ukuqoka umphakathi kwenza kube lula ukuhlela kanye nokuqoqa ulwazi ngendlela enempumelelo. Kungalokhu kusemqoka ukuba umphakathi oqokwayo, uqokwe ngendlela enokuqikelela.

Okwesithathu, abacwaningi bavame ukufuna ukuqhamuka nezindlela ezikhombisa ulwazi ngokwejoyalekile. Kanti umcwaningi ufanelwe ukuqinisekisa lokho okungumongo nenhloso yokuqoqwa kolwazi.

3.5 Izindlela Zokuqoqa Ulwazi Ezasetshenziswa

Kulolu cwaningo, kwasetshenziswa izindlela ezahlukehlukeni ekuqoqeni ulwazi. Kuzona kungabalwa indlela yokufunda izincwadi, yokuxoxisana namalungu omphakathi, eyokuqoqa ulwazi ngokuqopha yonke ingxoxo ngesiqophamazwi, eyokusebenzisa iphepha lezinhlelo zemibuzo ezophendulwa amalungu omphakathi, eyokuba yingxenye yalokho okwenziwayo kanye nendlela yengxoxo ngocingo, namaphephandaba.

Umcwaningi usebenzise indlela yokufunda izincwadi ukuze acobelele ngolwazi ngokwenziwa kocwaningo. Ukufunda izincwadi ngokwenziwa kocwaningo bekumsiza kakhulu umcwaningi ukulungela nokucijela ukuphuma aye kothekela ulwazi emphakathini. Inselelo umcwaningi ahlangebezane nayo kube wukungatholakali kwezincwadi ezibhalwe ngolimi lwesiZulu ezimayelana nokwenziwa kocwaningo. Kanjalo, nezincwadi eziqukethe ulwazi ngobuciko namasiko nazo beziyindlala kakhulu ezibhalwe ngolimi lwesiZulu kunalezo ezibhalwe ngesiNgisi. Zonke izincwadi neminye imithombo yolwazi umcwaningi akusebenzisile, kubhalwe ekugcineni kwalolu cwaningo.

3.5.1 Indlela Yokuxoxisana Namalungu Omphakathi

Kule ndlela umcwaningi usuke ephonsa imibuzo kulowo okuxoxwa naye ngenhloso yokuthakela ulwazi. Umcwaningi wayeyibhale phansi yonke imibuzo okuxoxwa ngayo. Nokho, lokho kwakungamvimbi umcwaningi ukubuza umbuzo ongabhaliwe phansi, inqobo nje uma lowo mbuzo kungowokulandelelisa nokucaciseleka kulokho okushiwo yilowo okuxoxiswana naye. Eminye yemibuzo yabe iphenduleka ngisho ingasabuzwanga, kuye ngomthamo wolwazi oluthukululwa yilowo okuxoxiswana naye. Ingxoxo nomuntu ngamunye,

yayithatha isikhathi esingaphezu kwehora kuye ngokukhululeka komuntu okuxoxiswana naye.

Isizathu sokuqoka indlela yokuxoxisana namalungu omphakathi kungenxa yokuthi yibona bantu abathintekayo futhi abayingxenye yemboni yezobuciko namasiko. Indlela yokuxoxisana namalungu omphakathi iyindlela ekhululekile nevumelana nendlela umcwaningi afuna ukuthola ngayo ulwazi.

3.5.1.1 Ubhle Bendlela Yokuxoxisana Namalungu Omphakathi

Indlela yokuxoxisana namalungu omphakathi yinhle ngoba umcwaningi uzitholela yena ulwazi luvela kulowo okuxoxiswana naye. Ukubuza lowo okuxoxiswana naye ngqo ngalokho okufunekayo akuthandabuzwa ukuthi yiyona ndlela enhle nenqamulelayo ukuthola ulwazi locwaningo. Ukuxoxisana umlomo nomlomo kwakha amathuba okuguqula indlela yokubuza umbuzo kulowo okuxoxiswana naye. Lokho kwenza lowo okuxoxiswana naye akwazi ukusho uma engawuzwisisanga kahle umbuzo. Nalowo obuzayo naye uyakwazi ukucela ukucaciselwa uma impendulo izwakala ukuthi ayiphelele kahle. Kule ndlela yokuxoxisana nomphakathi umcwaningi ukwazi ngisho ukuthola izimbangela ezibangela lowo okuxoxiswana naye ukuthi aphenndule ngendlela aphenndula ngayo, lokho okungenzeki kwezinye izindlela zokuqoqa ulwazi, (Robson 2002:273).

Indlela yokuxoxisana nomphakathi yinhle ngoba umcwaningi uyakwazi ukubona uhlobo lombuzo oluphatha kabi umuntu okuxoxwa naye. Kule ndlela, umcwaningi uyakwazi ukuguqula umbuzo uma ewubona ungenakwemukeleka kahle kulowo okuxoxwa naye bese ewubeka ngenye indlela enokwamukeleka kangcono. Umbuzo onjalo umcwaningi angawusa ngasekugcineni ukuze ungaphazamisi ubudlelwano obukhona nokungaba nomthelela ekutheni eminye imibuzo ingabe isaphenduleka kahle. Lokhu kufakazelwa ngamazwi kaRobson (2002:273) lapho ethi,

Non-verbal cues may give messages which help in understanding the verbal response, possibly changing or even, in extreme cases, reversing its meaning.

Okuhunyushwe ngokuthi:

Kunezinkomba ezingaletha umlayezo kangcono ukusiza ukuqonda lokho okuphinyiswe ngomlomo, okungaguqula noma kwenye inkathi kugqamise incazelo ngale kokusho ngomlomo.

Lokhu kukhomba ukuthi indlela yokuxoxisana nomphakathi iyamenza umcwaningi ukuthi agweme izinto ezingabangela ukuphazamiseka kwengxoxo.

3.5.1.2 Ububi Bendlela Yokuxoxisana Namalungu Omphakathi

IsiZulu sithi akukho soka lingenasici. La mazwi asho ukuthi umuntu noma angaba muhle kangakanani, kodwa uba nabo ububi bakhe. Lokhu-ke kusho ukuthi, nayo le ndlela yokuxoxisana nabantu yize isinconywe kakhulu lapha ngenhla, inabo ububi bayo. Ububi obugqamile, ukuthi, kuba nokuphazamiseka ngokungena komuntu endlini okwenzelwa kuyo ingxoxo. Akusiyo into elula ukuthi kungavalwa emnyango uma kwenziwa ingxoxo ezindlini zasemakhaya ngenxa yohlobo lwezakhiwo ezingafani nezasemadolobheni. Ukuphazamiseka kubangelwa ukungena kwengane igulukudela ize kulowo okuxoxiswana naye. Umuntu okuxoxwa naye uyaphazamiseka, lokho osekungenza angabe esaqhubeka ngendlela ebesehlele ngayo. Ukufakazela lokhu okungenhla nokukhombisa ukuthi yinto eyenzekayo lena uHoopes (1979:88) uthi,

Try to discourage the presence of children and spouse. But no matter what the handicaps exist in the situation, deal with them calmly and accept them politely if necessary.

Okuhunyushwe ngokuthi:

Umcwaningi kufanele azame ukungakukhuthazi ukuba khona kwabantwana nalowo ogane lowo okuxoxiswana naye yize noma zikhona izinto eziphazamisayo, kufanele umcwaningi abhekane nazo kahle noma azemukele ngendlela ekahle.

Lokhu okushiwo nguHoopes ngenhla kukhomba ukuthi umcwaningi kufanele ahlale eziqaphele izinto ezifana nalezi ukuthi ziyenzeka. Ukwenza ingxoxo

nomuntu osezingeni lokuba ngumphathi wophiko noma isikhungo nakho kunezinkinga zakhona. Ingxoxo iyaphazamiseka lapho abasebenzi bengena bezocela umphathi wabo ukuba abasayinele izincwadi ezithile eziphuthunyiswayo. Ukungena kwezingcingo eziqondiswe kumphathi nakho kuyayiphazamisa ingxoxo phakathi komcwaningi nalowo okuxoxwa naye. Kwesinye isikhathi lowo okuxoxwa naye uthatha isikhathi eside kakhulu engxoxweni yakhe ncingo.

Okuzolandela lapha ngezansi yindlela yokuqoqa ulwazi ngokusetshenziswa kwesiqophamazwi okungenye yezindlela umcwaningi azisebenzisile ekuqoqeni ulwazi lwalolu cwaningo.

3.5.2 Indlela Yokuzibonela Mathupha Kwenzeka Izinto

Umcwaningi ubuye waqoqa ulwazi ngendlela yokuzibonela mathupha kwenzeka kanti okunye kwakho ubebambe iqhaza kukhona kusukela kuhlelwa kuze kube kuyaphethwa. Lapha, sibala imikhosi yesizwe samaZulu emikhulu okungowoMhlanga, owoKukhumbula iLembe eleqa amanye ngokukhalipha, iSilo uShaka, noMkhosi woKweshwama. Sekuyiminyaka umcwaningi ebamba iqhaza kule mikhosi eyingxenywe yabadidiyeli bayo.

Kule ndlela yokuzibonela mathupha kwenzeka izinto, umcwaningi uthola ithuba lokuzibonela qobo konke okuphathelene nolwazi locwaningo aludingayo. Umcwaningi kule ndlela, ufana nesibukeli kodwa lesi esizophuma sithwele ulwazi ngeqoma ngakho konke ebekwenzeka nesikubonile. Kanjalo, nakulolu cwaningo, umcwaningi ubeba yingxenywe yezinhlelo zobuciko nemigubho yamasiko yezinhlanga ezahlukeni zaKwaZulu-Natali.

3.5.2.1 Ubuhle Bendlela Yokuzibonela Mathupha Kwenzeka Izinto

Ubuhle obugqamile bokusetshenziswa kwendlela yokuzibonela mathupha kwenzeka izinto ukuba sobala kwakho konke okwenzekayo. Kule ndlela umcwaningi akabuzi muntu ngesimomqondo, ngemibono noma ngemizwa

yokwenzekayo yalabo okuziwe ngabo, kepha uyazibonela ukuthi kwenziwani futhi alalele okushiwoyo. Indlela yokuzibonela kwenzeka izinto ibukeka iyindlela esemqoka kakhulu yokuthola impilo yangempela ezweni. Okunye okuhle ngale ndlela, yokuqoqa ulwazi, ukuthi iningi labantu lisuke lingazi futhi lingaboni ukuthi kukhona umcwaningi ozocoshela ngolwazi ngalokho abakwenzayo.

3.5.2.2 Ububi Bendlela Yokuzibonela Mathupha Kwenzeka Izinto

Okubi ngendlela yokuzibonela mathupha kwenzeka izinto yilapho abantu sebazi ukuthi kukhona umcwaningi obabhekile kulokhu abakwenzayo. Ngaleyo ndlela abantu kababe besakhululeka kulokho abasuke bekwenza, ngaphandle uma sekungabantu abasejwayele isimo esifana naleso ngoba bayakwazi ukuqhubeka bathathe sengathi akonakele lutho. Obunye ububi ngale ndlela ukuthi ithatha isikhathi eside umcwaningi elinde ukuthi kuze kuphele lokho okwenziwayo, nanoma yena esekutholile lokho okuqondene nolwazi abelufuna.

3.5.3 Indlela Yokuqoqa Ulwazi Ngokusebenzisa Isiqophamazwi

Ukusetshenziswa kwesiqophamazwi kube ngenye yezindlela zokuqoqa ulwazi lwalolu cwaningo nesemqoka kakhulu ocwaningweni oluphathelele nesimo. Ngesikhathi sengxoxo, umcwaningi kufanele abhale amaphuzu asemqoka ukugwema izinkinga ezingaqhamuka kamuva kwisiqophamazwi. Ukusetshenziswa kwesiqophamazwi kusho ukuthi emva kwengxoxo, umcwaningi ube eseqobela phansi konke lokho okuqukethwe yisiqophamazwi.

3.5.3.1 Ubuhle Bendlela Yokuqoqa Ulwazi Ngokusebenzisa Isiqophamazwi

Ukusetshenziswa kwesiqophamazwi kuhle ngoba umuntu okuxoxwa naye akazitholi esehamba emiswa ngumcwaningi esabhala phansi ngepeni yonke ingxoxo. Lowo okuthekelwa kuye ulwazi akaze engathanda ukuhamba emiswa ngumcwaningi ngesizathu sokubhala phansi. Umcwaningi naye uyaphazamiseka

uma ezobhala yonke ingxoxo. Lokho kumenza umcwaningi agcine engasakwazi ukulandelisisa kulokho okuxoxwa ngakho ngoba usuke esejahle ukubhala phansi. Ukusetshenziswa kwesiqophamazwi konga isikhathi sokubhala phansi yonke ingxoxo. Isiqophamazwi siyasiza ekutheni sicoshe yonke ingxoxo kungalahleki noluncane ulwazi oluvele ngenkathi kuxoxwa.

3.5.3.2 Ububi Bendlela Yokuqoqa Ulwazi Ngokusetshenziswa Kwesiqophamazwi

Ukusetshenziswa kwesiqophamazwi kubi ngoba kuyamethusa umuntu okusuke kuxoxwa naye, kumenza angakhululeki lapho ezwa ukuthi konke akukhulumayo kuzoqoshwa phansi. Lokho kumenza angabi nakho ukukhululeka yize noma esenikeziwe incazelo nesizathu sokusetshenziswa kwesiqophamazwi ukuthi kungenhloso yokungaphazamiseki kwengxoxo ngoba umcwaningi esabhala phansi konke okushiwo yilowo okuthekelwa kuye ulwazi.

Enye yezinkinga zokusetshenziswa kwesiqophamazwi ukuqinisekiseka kokusebenza kwaso. Kuyenzeka phakathi nengxoxo umcwaningi athole ukuthi isiqophamazwi sesimile kasisasebenzi bese kutholakala ukuthi kunengxoxo eningi engasaqophekanga. Lokho kunzima nokho ukukugwema ngoba kungasho ukuthi umcwaningi angagcina eseqaphe isiqophamazwi kunokulalela ngokuphelele lowo okuxoxwa naye. Kwayena umuntu okuxoxwa naye kumphatha kabi ukuphindiswa leyo ngxenye engaqophekanga. Ukubhala phansi ingxoxo ngesikhathi kuqoshwa kusiza lapho kungaqophekanga khona ukuze umcwaningi abe nesithombe sephuzu okwakukhulunywa ngalo.

Ngezansi kuzophawulwa ngendlela yokusetshenziswa kwephepha lezinhlalo zemibuzo njengenye yezindlela zokuqoqa ulwazi ezisetshenzisiwe ngesikhathi kwenziwa lolu cwaningo.

3.5.4 Indlela Yephepha Lezinhlalo Zemibuzo

Kule ndlela, kulapho kusetshenziswe khona iphepha eliqukethe imibuzo ezophendulwa yilabo abazothunyelelwa lona. Leli phepha lezinhlalo zemibuzo liqukethe ingqikithi yocwaningo ngamafuphi, okungaba yisihloko socwaningo. Lokho kunika isithombe esicacile ngokukhulunywa ngakho kulowo ozobe ephendula. Leli phepha lezinhlalo zemibuzo liba nemibuzo ehlukiseke izingxenyana ezimbili; ingxenyana yokuqala inemibuzo eqondene ngqo nomuntu uqobo lwakhe okuthekela kuye ulwazi bese kuthi ingxenyane yesibili iqukethe imibuzo yocwaningo lonkana.

UPillay (2007:120) uthi iphepha lezinhlalo zemibuzo yiyona ndlela efanele yokuqoqa ulwazi ocwaningweni njengalokhu kungambi eqolo ukuyisebenzisa kanti futhi kulula ukusebenza ngayo ukuqoqa ulwazi.

USeliger no Shohamy (1989:172) simcaphuna kuPillay (2007) bathi, uma kusetshenziswe iphepha lezinhlalo zemibuzo elifanayo kubo bonke okuqoqwa kubo ulwazi, lokho kuyokwenza ukuba kutholakale ulwazi oluqondile noluhambisanayo. Njengalokhu kungekho soka lingenasici, kuyavela ukuthi bukhona ububi bokuyisebenzisa.

3.5.4.1 Ubuhle Bendlela Yephepha Lezinhlalo Zemibuzo

Ukusetshenziswa kwendlela yephepha lezinhlalo zemibuzo kuhle ngoba umcwaningi uyakwazi ukuthumela amaphepha amaningi kubantu abaningi bawaphendule ngesikhathi esisodwa. Lokho konga isikhathi somcwaningi sokuhambela abantu abaningi. Kule ndlela yokuqoqa ulwazi kuyabasiza abantu okuthekela kubo ulwazi ukuba baphendule ngokukhululeka ngenxa yokuthi umcwaningi usuke engekho lapho bephendula. Lokhu kufakazelwa ngamazwi kaRobson (2002:238) ngokuthi,

The lack of direct contact means that self-completion questionnaires are better at dealing with sensitive topics.

Okuhunyushwe ngokuthi:

Ukungabi bikho kokuxhumana ngqo nomcwaningi kusho ukuthi kungcono kakhulu ukugcwaliswa kwephepha lezinhlelo zemibuzo, lapho kuphendulwa imibuzo ethunuka imizwa yomuntu ngandlela thize.

Kule ndlela yokuqoqa ulwazi yokusebenzisa iphepha lezinhlelo zemibuzo, abantu okuthekela kubo ulwazi bayakhululeka ukuphendula imibuzo ngendlela abafisa ukuphendula ngayo. Abantu abaphendulayo bangaqala nanganoma yimuphi umbuzo abawubona ulula ukuwuphendula. Kabaphoqwa lutho ukuba baphendule imibuzo ngokulandelana kwayo. Konke abakwenzayo bakwenza ngokukhululeka.

3.5.4.2 Ububi Bendlela Yephepha Lezinhlelo Zemibuzo

Ububi bokusetshenziswa kwendlela yephepha lezinhlelo zemibuzo ukuthi abantu abebephendula imibuzo kabayiphenduli yonke njengalokhu injalo ephepheni lemibuzo. Ngendlela umcwaningi asuke eyihlele ngayo imibuzo yakhe isuke inokuxhumana nokukhula okuthile, nokwenza kube nokuphazamiseka lapho abaphendulayo beyixova futhi beyikhethe imibuzo abayiphendulayo bengasayiphenduli yonke, (Robson 2002:238).

Ububi okuphawulwe ngabo ngenhla buveza ubumqoka nokubaluleka kokuthi umcwaningi aqale ngokwenza iphepha lezinhlelo lemibuzo elizovivinya ukuphenduleka kwemibuzo nelizophendulwa ngabantu abambalwa ukuhlola ukuphenduleka kwemibuzo nangendlela ehleleke ngayo ngaphambi kokuba imibuzo isatshalaliswe kuwonke wonke umuntu. Emva kwalokho, umcwaningi uyobe esehlola imibuzo ebingaphenduleki kanye naleyo ebibekeke ngendlela engacacile ukuze ilungiswe ngenhloso yokuthola ulwazi oluphelele nolucacile. Umbuzo okutholakala ukuthi kawuphenduleki, umcwaningi usengawushiya ngaphandle.

Obunye ububi bokusetshenziswa kwendlela yephepha lezinhlalo zemibuzo ukuthi lapho kuphendula amalungu **enhlango** noma omndeni abantu abaphendulayo baqale baxoxe **ngezimp**endulo bese kuthi ekugcineni, izimpendulo zabo zifane zonke. Lokho sekufana nokuthi kuphendule umuntu oyedwa.

Okulandelayo kuzophawulwa ngendlela **yengxoxo** ngocingo, okungenye yezindlela umcwaningi azisebenzisile ukuqoqa ulwazi lwalolu cwaningo.

3.5.5 Indlela Yengxoxo Ngocingo

Umcwaningi ubesebenzisa indlela yokushaya ucingo ukuhlela usuku nesikhathi sengxoxo nalowo okuzoxoxiswa naye. Lokhu bekwenza kube lula kumcwaningi ukuxhumana nabantu ngesikhathi esisodwa ukuhlela izikhathi zokuxoxisana. Abanye abantu umcwaningi ubexoxisana nabo ngocingo ukuthekela ulwazi lwalolu cwaningo.

3.5.5.1 Ubuhle Bendlela Yengxoxo Ngocingo

Ubuhle obukhulu bale ndlela yokuqoqa ulwazi ukuthi umcwaningi ukwazi ukuxhumana nabantu abaningi nabasabalele ngezindawo ezahlukene ngesikhathi esifushane. Konke lokhu kwenzeka ngesikhathi esincane nesongekile. Zincane izindleko ezenzekayo kule ndlela lapho iqhathaniswa nalezo ezenza umcwaningi aziyele mathupha kubantu okuthekelwa kubo ulwazi. Umcwaningi uyavikeleka ezintweni eziningi ebezingamhlasela lapho evakashele lowo okuzoxoxiswa naye, (Robson 2002).

3.5.5.2 Ububi Bendlela Yengxoxo Ngocingo

Ububi obugqamile kule ndlela ukunqamukelana kolayini phakathi nengxoxo. Lokhu kwenzeka ikakhulu ezingcingweni ezingomakhal' ekhukhwini ngenxa yokungabibikho komphambo wokuxhumana ngomoya. Kuba nzima kumcwaningi ukubuye akwazi ukuxhumana nalowo okuxoxiswa naye ngenxa yesimo

sokunqamukelana. Kwala ngisho esezama ngezikhathi ezahlukene, kutholakale ukuthi lowo okuzoxoxiswa naye akakabi sendaweni emukela ukuxhumana.

Ukusebenzisa indlela yengxoxo ngocingo kubiza ukuthi umcwaningi abe nemali eningi ukuze inkulamo inganqanyulwa ukuphela kwemali ngasohlangothini lomcwaningi. Lokhu kwenza kube nzima kumcwaningi nalapho **esebona** ukuthi lona okuxoxwa naye uselanda nokungasahambisani nolwazi olufunekayo.

3.5.6 Indlela Yokusebenzisa Amaphephandaba

Kule ndlela, kusuke kutholwe ulwazi ngokufunda amaphephandaba lezo zingxenye ezihambisana nesikompilo lomphakathi kumbe lesizwe esithize. Umcwaningi usebenzise namaphephandaba ukuthekela ulwazi embhidlangweni wocwaningo lwakhe.

3.5.6.1 Ubuhle Bokusebenzisa Amaphephandaba

Amaphephandaba angomunye wemithombo ethembekile yolwazi nendlela enhle yokusabalalisela ulwazi omphakathini, njengoba nomcwaningi eyisebenzisile le ndlela. Ulwazi olutholakala kumaphephandaba kukholakala ukuthi lusuke lomcwaningwe ngendlela enobunyoboninco. Ulwazi olusuke lomcwaningwe emaphephandabeni lusuke lomcwaningwe kunoma yiliphi ilungu lomphakathi, lokho kwenza kube lula ukuba lolo lwazi lomcwaningwe inselelo kwenziwe izinguquko lapho kufanele khona, kunalolo olusuke lomcwaningwe ezincwadini njengoba lona kusuke lomcwaningwe ukuluguqula futhi ungazi mhlawumbe nokuthi umbhali waleyo ncwadi uzomtholaphi.

3.5.6.2 Ububi Bokusebenzisa Amaphephandaba

Amaphephandaba anesithombe esibi kumbe adume kabi kubantu abaningi njengoba kunamalungu omphakathi angalukholwa ulwazi lomcwaningwe emaphephandabeni njengoluyiqiniso. Lokhu kungenza ukuthi kube kunamalungu omphakathi alungabazayo ulwazi lomcwaningwe uma ecaphune iphephandaba.

Umcwaningi usebenzise izindlela ezingqala zokuthola ubuqiniso bolwazi alucaphune emaphephandabeni ngokuthi phakathi kokunye, azibuzele yena kubashicileli bephephandaba futhi nabantu abebuza kubona, bavele basemkhakheni wokukhuthazwa kolimi nolwazi ngamasiko nobuciko besizwe samaZulu, esingabala phakathi kwabanye uSolwazi OEHM Nxumalo.

3.6 Isiphetho

Kulesi sahluko sesithathu kuxoxwe ngezindlela ezasetshenziswa ngenkathi kwenziwa lolu cwaningo lapho kuphawulwe ngobuhle kanye nobubi bokusebenzisa indlela yokuqoqa ulwazi ngayinye. Kuzona, kubalwe indlela yokuxoxisana namalunga omphakathi, eyokuzibonela mathupha kwenzeka izinto, indlela yokufunda izincwadi, eyokuqoqa ulwazi ngokuqopha yonke ingxoxo ngesiqophamazwi, eyokusebenzisa iphepha lezinhlelo zemibuzo ezophendulwa amalungu omphakathi, nendlela yengxoxo ngocingo kanye nokusebenzisa amaphephandaba.

ISAHLUKO SESINE

UKWETHULWA KOLWAZI OLUQOQIWE KANYE NOKUQHATHANISWA KWAMASIKO EZINHLANGA EZAHLUKENE KWAZULU-NATAL

4.1 Isingeniso

Kulesi sahluko sesine, kuzokwethulwa lonke ulwazi olutholakale kusetshenziswa izindlela ezibalulwe esahlukweni esandulela lesi, kuphindwe kuqhathaniswe amasiko ezinhlanga ezahlukahlukene zaKwaZulu-Natal ngenhloso yokuthola ubudlelwano lapho kugujwa imikhosi eyahlukahlukene ukuze kubonakale ukuthi ngeke yini kwabakhona ukuhambelana kwezinhlanga ezahlukene emigubheni yolunye uhlanga ukukhuthaza ukuzwana nokubekezelelana.

4.2 Ukwethulwa Kolwazi Olwatholakala Ezingxogxweni

Lapha kwethulwa ulwazi olwavela ngenkathi kuxoxiswana nabantu ababeqokiwe kuqoqwa ulwazi olumayelana nalolu cwaningo. Engxoxweni yomuntu ngamunye kuzoqalwa ngokwendlalelwa kwengxoxo ngokuthi kwethulwe ulwazi. Lapho kuzobe kuvezwa igama nesibongo, isilinganiso seminyaka, indawo akhulele kuyo, umsebenzi awusebenzayo kanye nezinga eliphakeme lemfundo. Lokhu kwenzelwa ukwethula isithombe ngalowo okuxoxiswane naye kanye nobuqotho nokuqinisekiswa kolwazi alucathazelele umcwaningi.

4.2.1 Ingxoxo noRaj Govender

Mhla zilishumi kuNdasa onyakeni wezi-2004, umcwaningi waxoxisana noMnumzane Raj Govender ongena esilinganisweni seminyaka ephakathi kwama-35 kuya kwangama-49 ubudala, okhulele endaweni yaseQueensburgh. UMnumzane Govender uliPhini likaMqondisi kwezobuCiko namaSiko esifundeni saseThekwini. Uneziqu zeMasters kwezamaSiko.

Isizathu sokuqokwa kukaMnumzane Govender yingoba ungomunye wabantu abasebenza endimeni yobuciko namasiko futhi nongumuntu ophethe isikhundla esiphezulu sokuphathwa komsebenzi othinta ubuciko namasiko. Ngokobuzwe ungomunye wesizwe samaNdiya esikhuluma ulimi lwesiTamili. Isizwe samaNdiya singesinye sezizwe zaKwaZulu-Natali lolu cwaningo olwakhelwe phezu kwaso.

Ingxoxo noMnumzane Govender yabe igxile kakhulu ekuhlanganiseni izinhlanga ezahlukeni zaKwaZulu ukuba zibe nokugubha imigubhu yazo ngamasiko ngokuhlanganyela ngenhloso yokuletha ukuzwana, ukufunda ngamasiko esinye isizwe kanye nokubekezelelana ngokwamasiko, lapho kungeke kwaba khona isizwe esizithola siqhoqhobalwa ngesinye isizwe ezweni laseNingizimu Afrika ekhululekile.

UGovender ukubona kuyinto esemqoka kakhulu ukuba kube nokuhlanganyela kwezinhlanga ezahlukeni ngenhloso yokwandisa ukuqonda kabanzi ngesiko lolunye uhlanga. Ukugubha ndawonye kwezinhlanga ezahlukeni imigubhu yamasiko kungasiza kakhulu ukuletha ukuzwana phakathi kwezinhlanga ezahlukeni futhi lokho kungaba nomthelela omuhle nongaletha ukubekezelelana ngokwamasiko kwezinhlanga ngale kokuthi kube nohlanga olunamasiko alo athathwa njengasemqoka kunamasiko ezinye izinhlanga.

Ukugqugquzelwa kwemidlalo yeshashalazi ebandakanya izinhlanga ezahlukeni kungaba ngeminye yemizamo yokuletha ukuzwana phakathi kwezinhlanga. Lokhu kungenzeka ngokuthi ababhali bemidlalo yeshashalazi abafana noMbongeni Ngema babhale ngokuhlanganyela nabanye ababhali bakolunye uhlanga. Ukubhala ngokuhlanganyela kwababhali kanye nabaqondisi bemidlalo yeshashalazi kungenza ukuba kuvele ingonyuluka nomnyombo wesiko lohlanga nohlanga. Lokho kungenza ukuba umphakathi uye ngobuningi bawo ukuyobuka umdlalo weshashalazi ngenxa yokwazi ukuthi umdlalo udiyelwe nangomunye wohlanga lwawo, kunokuba uyobuka umsebenzi owenziwe luhlanga olulodwa.

Ukugqugquzelwa kokugujwa kwemigubho ngokuhlangayela kakufanele kuthathwe ngendlela ephoqayo ukuba zonke izinhlanga kufanele zizibandakanye ngokuhlanganyela. Kufanele ukuba izinhlanga zikhululeke ukugubha imigubho yamasiko azo ngazodwana nangokukhululeka ukuze zikwazi ukugcina lokho okuyimfihlo yesiko lohlanga lolo. Ukwenza lokhu kuyoba kukhomba inkululeko yokuba uhlanga nohlanga lukwazi ukuthokozela amasiko alo ngokukhululeka njengokulawula koMthethosisekelo weRiphabhuliki yaseNingizimu Afrika we-996 isigaba 31 (1) lapho kuvela khona ukuthi;-

Abantu abangamalungu emiphakathi enamasiko, izinkolo noma izilimi ezithile kufanele bangaphucwa ilungelo, kanye namanye amalungu emiphakathi yabo, lokwenza okulandelayo –

- (a) ukuthokozela amasiko abo, ukuqhuba inkolo yabo nokusebenzisa ulimi lwabo; futhi
- (b) bakhe, bajoyine futhi bagcine izinhlangano zamasiko, zenkolo nezezilimi kanye nezinye izinhlangano zomphakathi.

NgokukaGovender imigubho efana nokugujwa koSuku lweNkululeko eNingizimu Afrika, kuyinkundla lapho zonke izinhlanga kufanele zabelane khona ngamasiko azo anhlobonhlobo nokungaletha ukuqonda kabanzi ngamasiko alolo nalolo hlanga. USuku lweNkululeko lufanele luhlelwe ngendlela yokwamukela zonke izinhlanga kungabibikho uhlanga oluzithola lungemukelekile ngenxa yokuthi uhlelo lonke lokugubha lolu suku luqhakambisa ukubhekana nohlanga oluthile. Ukubiza amaqembu avela ezinhlangeni ezahlukene ukuba azonandisa ngokusina nokugida ngeke kwaba yinkomba yokugubha ngokuhlanganyela uma zingamelelekile zonke izinhlanga kumphakathi owethamele lowo mbuthano, ngoba amaqembu asinayo ohlanga olungamelelekile kubethameli ngeke akuthole ukwenanelwa ngabalandeli bohlanga lwalo. Futhi imigubho efana nayo lena yoSuku lweNkululeko kufanele izungeleze iye ezindaweni zazo zonke izinhlanga, ingahlali nje igujwa endaweni yohlanga olulodwa. Ukusekela lo mbono uGovender (2004) ubeka ngokuthi,

By having programmes in Chatsworth Stadium and have Indian, Zulu, White dancers all performing there, then obviously it will be

giving Indian community in Chatsworth/Phoenix an opportunity to look at Zulu dancers and benefit from different cultures.

Okuhunyushwe ngokuthi:

Ngokuba nezinhlalelo eNkundleni yaseChatsworth bese kuba khona abagidayo bavela emphakathini wamaNdiya, amaZulu, wabaMhlophe, bedlala ngokuhlanganyela ndawonye, ngokucacileyo lokho kuyobe kunikezela umphakathi wamaNdiya aseChatsworth/Phoenix ngethuba lokubuka umgido wamaZulu futhi kube nokuhlomula kwezinhlanga.

Lesi yisikhathi lapho kufanele abantu bezinhlanga ezahlukeni bakuqonde ukuthi kuyingcebo futhi kulifa elingunaphakade ukuthi kuyohlala kunabavakashi abayosuka emazweni abo bavakashele amanye amazwe hhayi ngenhloso yokuchitha amaholidi nje kuphela kepha inhloso enkulu kube ngokuzofunda kanye nokwenanela amasiko nobuciko besizwe leso esivakashelwe. Abavakashi bakhathele futhi kabasazimisele ngokufika ezweni bayovakashela amanyuziyemu kepha bafuna ukuzibandakanya nabantu bendawo befunda indlela yokuphila yansuku zonke. Ngaleyo ndlela kusemqoka ukuba isizwe nesizwe sithuthukise futhi senze ngcono imikhiqizo yobuciko neqhakambisa amasiko anhlolobonhlobo namakhono ahlukahlukene nokugcina sekungenise umnotho kuxoshe nobubha esizweni, kwazise isizwe esintekenteke siyinhlekisa ezweni lonkana.

4.2.2 Ingxoxo noChris Newton

Mhla zilishumi nesikhombisa kuNdasa we-2004, umcwaningi waxoxisana noNkosikazi uChris Newton ongena esilinganisweni seminyaka ephakathi kwama-50 kuya kwangama-64 ubudala odabuka eNgilandi kodwa osehlale isikhathi eside KwaZulu-Natali ezindaweni ezifana nakwaMbonambi eRichards Bay kanye nasePhayindane. Ngokomsebenzi uNkosikazi Newton unguMphathi wegatsha le-1820 Settlers Association of SA elizinze eThekwini. Isizathu sokuqokwa kukaNkosikazi Newton yingoba umcwaningi ubefuna ukuthola umsebenzi wale nhlangano eholwa nguNkosikazi Newton nokuthi bona njengenhlangano yesizwe samaNgisi asezinze kuleli laKwaZulu-Natali balibona

kanjani iqhaza lobuciko namasiko ekuhlanganiseni izizwe ezahlukene zaKwaZulu-Natali ukuba zibe nokuhlalisana okuhle ngamasiko.

UNewton ukubona kuyinselelo enkulukazi ebhekene nezinhlanga zonke zaKwaZulu-Natal ukuba kubekhona ukuhlanganyela okwakhiwayo okuletha ukukhula kanye nokuqonda okujulile ngamasiko olunye uhlanga. UNewton ungomunye wabantu asebenesikhathi eside besendimeni yobuciko lokhu okwenza azishaye isifuba ngokuthi ukubekezelelana kanye nokuhloniphana kwezinhlanga zamasiko ehlukene ukubona kuliphupho elingaphumelela inqobo uma kwakhiwa izinhlelo zokucobelelana ngolwazi lolunye uhlanga kulokho okuthinta ubuciko namasiko. Kungalesi sizathu lapho ebona ukugida, ulimi, ubuciko kusemqoka ekulondolozeni kanye nasekukhuliseni amasiko. Njengomuntu wohlanga olumhlophe ukubona kusemqoka ukuthi ulimi lwebele lwesiNgisi lufundiswe ezikoleni ngenhloso yezohwebo bese kuba nokufundwa kwesiNgisi sokuxhumana ukuze abantu abangaluncelanga ulimi lwesiNgisi bangabi nazo izinkinga eziningi ngolimi futhi bangaluzondi ngenxa yokuthi lufakwa ngendlela elukhuni. Ngaleyo ndlela ukubona kufanele ukuba abantu abangaluncelanga ulimi lwesiNgisi bafundiswe ngokugcwalisa amafomu njengaseMnyangweni Wezasekhaya kanye nawo wonke lawo mafomu abantu abawasebenzisa imihla ngemihla, ngokwenza lokho kwakheka ukuzethemba kumuntu futhi aluthande ulimi lolunye uhlanga.

Ephawula ngokusetshenziswa kobuliminingi ekuqhakambiseni ukuzwana phakathi kwezinhlanga ezahlukene KwaZulu-Natal, uphawula ngobumqoka bokuba izingane zifundiswe ngolimi lwazo eziluncele ebeleni, lokho kungaba neqhaza ukusimamisa umnotho. Kubonakala kungelula ukufundisa zonke izilimi ngokulingana ezikoleni ngesikhathi sesikole, kungalesi sizathu eminye imiphakathi yezinye izinhlanga iqoka ukufundisa izingane ulimi ezikoleni zangasese ukuze zithole ulwazi nesikhathi ngokwanele, nanoma kungephikwe ukuthi ukuthatha lo mzila kumba eqolo futhi kubiza labo abangomacaphuna kusale. Kuyimvelo yomuntu ukuthi isizwe nesizwe sivikele amasiko aso, ngakho izikhungo ezifana nezikole kufanele zifundise futhi zikhuthaze amasiko, ezenkolo, usikompilo, umculo kanye nokusina kwezinye izinhlanga. UNewton

ukubona ukufundisa ngamasiko kungaba neqhaza elikhulu ukuqhakambisa ukuzwana kwezinhlanga ezahlukene, lapho ephawula khona ngokuthi,

By making the public aware of other cultures. This will lead to a better understanding, more consideration and respect for all the people of South Africa.

Okuhunyushwe ngokuthi:

Ngokuqwashisa umphakathi ngamasiko abanye abantu. Lokhu kungaholela ukuthi kube nokuqonda okungcono, ukwazisana okunzulu kanye nokuhloniphana kwawo wonke umuntu waseNingizimu Afrika.

4.2.3 Ingxoxo noSifiso Mabaso

Mhla zingamashumi amabili kuNdasa ngonyaka we-2003, umcwaningi waxoxisana noMnumzane Sifiso Mabaso waseMlazi esigcemeni sakwa-G oneminyaka engena esilinganisweni sama-35 kuya kuma-49. UMnumzane Mabaso usemnkantshubomvu emkhakheni wezobuciko, uyiNhlolo ephethe inhlangano yezamakhono nobuciko eyaziwa ngokuthi yi-CAT. Useke wahlabana ngezindondo eziningi kuwo lo mkhakha esingabala kuzo i-Noble Prize ayiklonyeliswe yisikhungo seMartin Luther King ngonyaka we-1992. Ngokwemfundo unesitifiketi sokuXhumana nokuPhathwa kweBhizinisi asithola eML Sultan Technikon. Isizathu sokuqokwa kukaMabaso yingoba usengumuntu osehambe ibanga elide kule ndima yezobuciko, ngalokho ulwazi lwakhe ngokufunwa yilolu cwaningo luyinto esemqoka kakhulu.

UMabaso uphawula ngobumqoka bokwakhiwa kwesigungu esibhekene nezinto zobuciko nokuzoba yisigungu esinamalungu azo zonke izinhlanga eziKwaZulu-Natal. Uhlaka olufuze lolu yilona olungaba yisiqalo nomkhombandlela ekudaleni ukulinganiswa nokuhlonishwa kwamasiko ezinhlanga ezahlukene, nokuyilapho kuzoqala khona izingxoxo zokwakha izinhlelo ezididiyele imikhakha yobuciko eyahlukahlukene, nokuzokwenza kube lula kumalungu omphakathi ukulandela ngoba sekukhona lapho kuqalwe khona futhi kubonakale ukuthi ukuzwana

ngamasiko kwezinhlanga ezahlukeneyinto enokwenzeka futhi iphumelele. Ubeka kanje uma simcaphuna:

Ukugida nokusina kungenye yezindlela ezisemqoka ukudlulisa umlayezo wendlela yokuphila yesizwe ngesizwe ngakho kuyinto ebalulekile ukuthi isizwe nesizwe sifunde kabanzi futhi siqonde indlela yokuphila yesinye isizwe.

NgokukaMabaso ukungagubhi ngokuhlanganyela kwezinhlanga ezahlukeneyokubona kubangelwa wukwesabela ukulahleka nokululazeka kobuzwe baleso naleso sizwe. UMabaso ukubona ukugubha ngawedwana kusho ukulondoloza nokuvikela isithunzi sesiko lelo eligujwayo.

4.2.4 Ingxoxo no-Edmund Mhlongo

Mhla zilishumi kuMbasa we-2004 umcwaningi waxoxisana noMnumzane Edmund Mhlongo ongowokudabuka eNkwenkwe endaweni yaseMelmoth kodwa osezinze kwaMashu. UMnumzane Mhlongo ungena esilinganisweni seminyaka ephakathi kwama-35 kuya kwama-49 ubudala. UMnumzane Mhlongo unguMqondisi wobuNgcweti bokuCikilisha esikhungweni sezobuciko esaziwa ngeKhaya Multi-Arts Centre esisesigcemeni sakwa-B kwaMashu. Isizathu sokuqokwa kukaMhlongo yingoba ungumuntu osenesikhathi eside endimeni yobuciko kanti ubhale futhi waqondisa umdlalo waseshashalazini oxube uhlanga lwamaNdiya nohlanga lwabamNyama obizwa ngokuthi Jabulani Celebrate South Afrika, nokungumdlalo onobudlelwano obukhulu nalolu cwaningo njengoba lugxile eqhazeni lobuciko ukuhlanganisa izinhlanga ezahlukeneyo zaKwaZulu-Natal.

UMhlongo ukubona kuyinto esemqoka futhi enokwenzeka ukuba izinhlanga ezahlukeneyo zaKwaZulu-Natal zikwazi ukuhlalisana ngokuzwana ngokuba kube nemizamo umphakathi oyenzayo ukwenza izinhlanga zizwane nangokwamasiko azo ahlukahlukene. Lokhu uMhlongo ukukhombisa ngomdlalo weshashalazi awubhale yena futhi waqondiswa nguye, obizwa ngokuthi *Jabulani Celebrate South Africa*, nokungumdlalo okhombisa ukuthi ngokusebenzisa ubuciko kungenzeka ukuba kube nokuqonda kangcono impilo yolunye uhlanga. Kulo

mdlalo uMhlongo uveza ubudlelwano phakathi kohlanga lwamaNdiya kanye nohlanga lwamaZulu ngokuveza impilo yamaNdiya esebenzisa abadlali bohlanga lwamaZulu bedlala indawo yamaNdiya. NgokukaMhlongo ubuciko abulazi ibala, uhlanga, inkolo, kuphela ubuciko buthakasela umdlalo. Ngaleyo ndlela, kakukho semqoka kangako ukuxoxa, kunalokho ukubukela nokuthakasela iqhaza elibanjwe ubuciko ezimpilweni zamalungu omphakathi. Ulinganisa ngokuthi umphakathi waseDenmark ungumphakathi ongasikhulumi isiNgisi kodwa ukhombisa ukuthakasela okukhulu umdlalo owethulwa eshashalazini noma ngabe wethulwa ngaluphi ulimi.

Ephawula ngokugujwa koMkhosi weSikhumbuzo seSilo sakwaDukuza iNkosi uShaka, uMhlongo ubona sengathi lo mkhosi kawugqamisi futhi kawugxili kulokho okuthintana neSilo sakwaDukuza inkosi uShaka kunalokho kubonakala kuyishashalazi lezepolitiki lapho kubonakala abezombusazwe besina bededelana ngezinkulumo kunokukhumbula konke lokho okwenziwa yinkosi uShaka njengeqhawe nomuntu ovelele emhlabeni jikelele. UMnumzane Bonga Ntanzu owabe eyiNhloko eMnyangweni Wezobuciko, Amasiko Nezokuvakasha KwaZulu-Natal ngesikhathi sokwenziwa kwalolu cwaningo (2006) ebuzwa ngumcwaningi ngalo mbono kaMhlongo, uNtanzu wakubeka kwagqama ukuthi ngesikhathi kusungulwa ukugujwa kweSikhumbuzo seSilo saKwaBulawayo uNodumehlezi kaMenzi inkosi uShaka phakathi kokunye kwabe kungukugubha ubuqhawe nobuholi bombumbi kaZulu kanjalo nokuveza ubuhlakani nobuciko inkosi uShaka eyabukhombisa ngemihla yokubusa kwayo.

4.2.5 Ingxoxo noVukile Mtshali

Mhla zingamashumi amabili nane kuNhlangulana onyakeni we-2003 umcwaningi waxoxisana noMnumzane Vukile Mtshali onguMqondisi wesikhungo sobuciko esisedolobheni eThekwini nesaziwa ngeStable Theatre. UMnumzane Mtshali ungowokudabuka eGqumeni endaweni yaseBulwer nosezinze eMlazi. UMnumzane Mtshali ungena esilinganisweni seminyaka ephakathi kwama-25 kuya kwama-34 ubudala. Uqokwe ngenxa yegalelo lakhe asebenalo isikhathi eside ekwelekeleleni uMnyango Wezobuciko, Amasiko Nezokuvakasha

KwaZulu-Natal ukuba ukwazi ukuhlangabezana nezidingo zabantu abasendimeni yobuciko njengoba eyinhloko yesikhungo esixhaswe yiwo lo Mnyango. Ngokwemfundo uneziqu zaseNyuvesi nazithola eNyuvesi yaKwaZulu-Natal neyayaziwa ngeNyuvesi yaseDurban-Westville ngaphambilini ingakahlanganiswa neNyuvesi yaseNatal.

UMtshali ubeka ngokuvumelana noMabaso ngokuthi ukusungulwa kwesigungu esakhiwe yizinhlanga ezahlukeni kungaba nomthelela omkhulu ekuletheni ukuzwana phakathi kwezinhlanga ezahlukeni. Lokho kungachaza ukuthi ukuzwana kuzoqala ngedlanzana labantu abangamalungu esigungu nokuyibona abadingida umhlahlandlela wokugubha ngokuhlanganyela. Ukuhlala ohlakeni olulodwa olunamalungu ohlanga nohlanga ngenhloso yokwakha ukuzwana kungaba nomthelela omkhulu kumalungu omphakathi ngoba angabe elandela ezinyathelweni zamalungu esigungu esididiyele izinhlanga. Kanjalo nokuqashwa kwabasebenzi abanothando nogqozi ngemisebenzi yobuciko kungaba nomthelela ekukhuliseni isasasa endimeni yobuciko nokungaholela ekutshalekeni kwenhlansi yokuzwana phakathi kwezinhlanga ezahlukeni. Ubeka kanje:

Ukubandakanya amalungu omphakathi ezinhlelweni zobuciko kungabamba elikhulu iqhaza njengalokhu abantu beyizinqolobane zolwazi olungathukisa imboni yezobuciko. Kungabi yinto yabantu abayizifundiswa kuphela ngoba ubuciko nekhono akuyi ngezinga lokufunda nokufundiswa esikoleni kepha kuyinto umuntu azalwa nayo nayifunda kusukela ebunganeni kuze kube sezingeni lokuthuthukiswa ngokuvuleleka kwamathuba entuthuko nokubhekana nezinselelo ezihambisana nesikhathi abantu abaphila kusona.

Ukwakhiwa kwezinhlelo zokuqeqesha amakhono ezobuciko kungabamba iqhaza elikhulu ukuthuthukisa imboni yezobuciko nengazuzisa zonke izinhlanga ngale kokubhekelela uhlanga oluthile. Lokho okusho ukuthi isabelomali esiningi kufanele siye kumaciko kanye nasezinhlelweni zokukhulisa nokuthuthukisa amaciko kunokuthi imali eningi iye ekuphathweni kwezobuciko nokulawulwa nguhulumeni neminyango yakhe. Ubeka kanje:

UMnyango Wezobuciko, Amasiko Nezokuvakasha kawusiwo umkhiqizo, kunalokho ungumnyango wokuletha izidingo zamaciko kumaciko – okubandakanya phakathi kokuningi ukusungulwa kwamagigi, imigidi nemidlalo yeshashalazi. Inhlalo kwabe kuwukusungula amathuba okuveza obala izinkundla zamathuba eshashalazi ngenhlalo yokuthola ukwesekelwa okuvela kuhulumeni.

Imidlalo yeshashalazi ehlanganisa izinhlanga ezahlukahlukeni ezoqhakambisa okwenzeka ngezikhathi zobandlululo kanye nalokho okufanele ukuba kwenzeke emphakathini osukhululekile ebugqileni bokuhlukaniswa ngokobuhlanga, yizona zinto okufanele kugxilwe kuzona ngenhlalo yokudala ukubuyisana nokuzwana phakathi kwezinhlanga ezahlukahlukeni.

Izinhlanga ezahlukahlukeni kufanele zigubhe imigubho ngokuhlanganyela; lapho kuzobonakala uhlanga lwesizwe samaNdiya lugubha umgubho kaDiwali lubonakale lumeme uhlanga lwamaZulu ukuba nalo luzogubha ngokuhlanganyela ngokuzodlala umdlalo wengoma kanye nendlamu ukukhomba ukwenanela imigubho kaDiwali.

Ukuvulwa kwamathuba okukhangisa kanye nokubukisa ngemisebenzi yobuciko yezandla eyenziwe yizinhlanga ezahlukahlukeni ebandakanya eyobuhlalu, eyokubaziweyo kanye nokupendiweyo, konke lokhu kubukiswe ndawonye futhi kukhuthazwe ukuba uhlanga nohlanga luthenge umsebenzi wesinye isizwe ngoba lokho kungenza ukuba uhlanga nohlanga lufunde kabanzi ngamasiko esinye isizwe futhi kutshaleke nenhlansi yokuthanda kanye nokuthatha esinye isizwe njengesidalwe nguNkulunkulu. Imigubho yasebukhosini efana noMkhosi woMhlangothi, kungaba ngeminye yemigubho eyizinkundla zokuheha ezinye izinhlanga ukuba zizokhombisa ubuciko bazo kanye nokukhombisa ukuthi zona zinani okukhomba ukufana nalokho okugujwa yisizwe samaZulu.

Kulokhu okuphawulwa nguMtshali ngokuhlanganyela kolunye uhlanga olungesiwo amaZulu, kwabonakala ngosuku lokugujwa koMkhosi woMhlangothi ngonyaka wezi-2005, lapho kwabonakala nohlanga lwesizwe samaNdiya lubamba iqhaza kulo mkhosi ngokugida umgido wesizwe samaNdiya emuva kokugida kwezintombi zamaZulu zigidela iSilo samaBandla nesizwe saso. UMkhosi woMhlangothi usuthathe igxathu lokuba ngumkhosi osuheha izethameli ezivela umhlaba wonke ngenxa yesasasa lawo kanye nokukhula kwawo. Lokhu

kuyinkomba yokuthi akukho okungenzeke ukuhlanganisa izinhlanga ezahlukene ngokusebenzisa imigubho yamasiko kanye nemikhosi inqobo nje uma uhlanga nohlanga luzinikele ekuguquleni isimomqondo salo, nokwamukeleka kolunye uhlanga emigubheni yohlanga nohlanga. Ngaleyo ndlela, kuyoshabalala okwamazolo ukwesaba kokungemukeleki kohlanga ekuhlanganyeleni nezinye izinhlanga ekubeni zibe zakhe umphakathi owodwa omkhulu.

4.2.6 Ingxoxo noBonga Ntanzi

UNtanzi (2006) obeyiNhloko yoMnyango Wezobuciko, Amasiko Nezokuvasha KwaZulu-Natali ngesikhathi sokwenziwa kwalolu cwaningo, usahamba emagameni abanye ongoti bamasiko nobuciko lapho ephawula ngokuthi ubuciko okubalwa kubo umculo, imidlalo yeshashalazi, ukudansa, ukudweba, ukuqopha kanye nokunye kabazi mbala, nankolo ngisho nemingcele ngokobuhlanga. Lokhu kugqamisa umbono wokuthi ubuciko namasiko kuyakwazi ukusetshenziswa ukuhlanganisa abantu ndawonye benze umsebenzi owodwa ngokuzwana. Yize abantu behlukile ngokwebala nangokobulili futhi kukuningi okubehlukanisayo kodwa uma sebenza imisebenzi yobuciko ndawonye uba yimpumelelo ngale kokubheka ubuhlanga.

Ulwazi oluqoqwe noseluqoshwe ngenhla lukhombisa futhi luveza ngokusobala ukuthi ukufundisa ngamasiko ezinhlanga ezahlukene kungakhuthaza futhi kuvuselele ubuntu esizweni ngokuthi isizwe siziqhenye ngamasiko kanye namagugu aso lokhu okuholela ekutheni kube khona ukuzihlonipha nokwenza kwande ukwazisana nokusizana emphakathini. Lokhu kukhombisa ngobumqoka bokuthi ubuciko namasiko kunamandla ukuhlanganisa izinhlanga ezinamasiko ahlukene ukuba zibe nokuphilisana kanye nokubekezelelana ngenxa yokwazana kangcono emumva kokuba isizwe nesizwe sazi kabanzi ngesiko lesinye isizwe.

4.2.7 Ingxoxo noCedne John Wood

Mhla zingamashumi amabili nantathu kuNhlolanja onyakeni we-2007 umcwaningi waxoxisana noMnumzana uCedne John Wood odume ngelika-CJ nozinze epulazini lakwaMadlozi endaweni yaseMshwathi ngaphandle kancane kwaseMgungundlovu. UWood uzalelwe endaweni yaseThekwini wabe esezinza endaweni yaseMshwathi kusukela onyakeni we-1982 futhi nguyena ongumnikazi wepulazi leli elaziwa ngokuthi kukwaMadlozi naliqamba ngenxa yenhlansi yothando lwakhe ngamasiko ikakhulukazi amasiko esizwe samaZulu. Uthando lwamasiko esizwe samaZulu kuWood lwagqanyiswa ukuba nabangani abangamaZulu kusukela ekukhuleni kwakhe.

Isizathu sokuqoka uWood kulolu cwaningo kungenxa yokwakha umuzi wakhe ngendlela yesintu nokuyindlela izindlu zesiZulu ezakhiwe ngayo, lapho indlu yakhiwe ngokuphicwa ngezintungo yabe seyifulelwa ngotshani kanti futhi wabe esewuqamba ngesiZulu lokhu okufakazela ukukhathalela kwakhe lokho okuthinta isiko lesiZulu kodwa yena ebe engowohlanga lokudabuka kwelaseNtshonalanga. Ngokwemfundo ephakeme uWood uneziqu ze-BASoc (Bachelor of Social Science).

Elandisa umcwaningi uWood ngokuthanda kwakhe amasiko ubeka ngokuthi ngenkathi esakhula eselibhobhodlelana lensizwa wayehlala njalo enothando nentshisekelo futhi engezwa mshini ngamasiko amaZulu kanti noyise wayemgqugquzela emkhuthaza ukuba afunde ngamasiko futhi abahloniphe abantu abangamaZulu nokuyikhona okwamenza nasesikoleni wagcina enabangani abaningi abangamaZulu kunabohlanga lwakhe.

Ephawula ngokuqala kwakhe ukuhlabela idlozi ubeka ngokuthi waqala emva kokuba unina ayehlala evellelwa yizingozi zemoto uma eshayela waze wathola ukuqwashiswa ngamalungu omphakathi ngokuthi kungenzeka ukuthi uyise akeneme lapho ekhona. Emva kwesikhathi, kwavela ukuthi uyise udinwe ngokuthi unkosikazi akasawulandeli umyalelo wakhe ayewubekile esaphila

wokuthi angaboyiqhuba imoto. UWood wahlaba imbuzi wenza umsebenzi wokushweleza kuyise maqede zanzamuka izingozi zemoto ezazivelela unina. Lokho kwaba ngukuqala kwakhe ukwenza imisebenzi yamadlozi kanye nokusebenzisa amakhambi njengalokhu wayefunde endodeni yakwaMaphumulo eyabe isebenzela unina esivandeni sakhe.

UWood ubeka ngokuthi isizathu sokuqamba umuzi wakhe ngokuthi kukwaMadlozi kungenxa yamazwi ayehlala enkenteza njalo ezindlebeni zakhe ayeshiwo ngabantu besizwe samaZulu ukuthi bona njengesizwe sabaMhlophe bangabantu abantekenteke kabakwazi ngisho ukudla ukudla okudliwa yibona bavele bazithole baqunjelwe, kabakwazi ukuhamba ibanga elide uma kushisa ilanga kwazise basheshe bezwele elangeni kanti bona njengamaZulu bazibona beyimiqemane lapho beqhathaniswa nabaMhlophe.

UWood (2007) ubeka ngokuthi isiko liqukethe umhlomulo omkhulu kangokuthi uma uwaqonda amanye amasiko uyakwazi ukubona lokho okwenza amasiko afanane. Kungaleso sikhathi lapho uthola ukuqonda kabanzi nakangcono amasiko ezinye izinhlanga nokubona ubuhlakani obuqukethwe yilelo nalelo siko. Kungenxa yalobu buhlakani obuqukethwe lisiko okwenza ngihlale ngithanda ukufundisa abantu ngokubaluleka kwamasiko ukuze abantu bakwazi ukwazana kangcono nokuthola ulwazi lokuthi kungani abanye abantu bephila ngale ndlela abaphila ngayo.

4.3 Isakhiwo NokuPhathwa KoMnyango WezeMfundo Namasiko KwaZulu-Natal

Ngesikhathi sokwenziwa kwalolu cwaningo (2003), uMnyango weMfundo KwaZulu-Natal wabe ubizwa ngokuthi uMnyango wezeMfundo Namasiko, nowabe uholwa nguNgqongqoshe uMhlonishwa uMnumzane uNarend Singh njengeNhloko ngokwezombusazwe. Ngaphansi kukaMnumzane uNarend Singh kwabe kunoMnumzane Charles R.M. Dlamini owabe eyiSikhulu esiPhezulu, eyiNhloko yokuPhathwa koMnyango wezeMfundo Namasiko KwaZulu-Natal. Lo

Mnyango wezeMfundo Namasiko wabe uhlukaniseke amagatsha amane eholwa ngamaPhini abaQondisi Jikelele. La magatsha abe emiswe kanje -

- (i) **UPhiko lukaNdabazabantu Nokuqashwa Kwabasebenzi** ngaphansi kukaDkt. S.G. Nyawuza
- (ii) **UPhiko Lokuhlelwa, Ukuphathwa, kanye Nezokwelekelela Kwezemfundo** ngaphansi kukaDkt. S.Z. Mbokazi
- (iii) **IsiKhulu esiyiNhloko Kwezezimali** ngaphansi kukaMnu. J. Perks
- (iv) **UPhiko Lwezamasiko** ngaphansi kukaMnu. B.E. Ntanz (iBamba lePhini likaMqondisi Jikelele) kanye nabaQondisi abane beziFunda. UPhiko Lwezamasiko lwakhiwe yile mikhakha elandelayo:
 - **Ezobuciko, Amasiko Nokuthuthukiswa Kwentsha** ngaphansi kukaMnu. H.Ntshangase, eNhloko Hhovisi
 - **Ezemidlalo kanye Nokungebeleka** ngaphansi kukaMnu. G.V. Sangweni, uMqondisi eNhloko Hhovisi.
 - **UPhiko Lwemisebenzi Yemitapo Yolwazi Yomphakathi kanye Nokwazisa** ngaphansi kukaNkk. C. Slatter, uMqondisi.
 - **Imilando Namarekhodi Esizwe** ngaphansi kuka Mnu. S.J. Ngcoya, uMqondisi
 - **Ezamafa kanye neMinyuziyemu** ngaphansi kukaNksz. D. Khumalo, uMqondisi
 - **UPhiko Lwemisebenzi YeZilimi** ngaphansi kukaMnu. B.E. Mpungose, uMqondisi.

Ngezansi kuzobhekwa izihloso zophiko lwezamasiko ngaphansi koMnyango wezeMfundo Namasiko KwaZulu-Natal kanye neqhaza elabanjwa yilolu phiko ngenhloso yokuthola ulwazi olungasiza kulolu cwaningo.

4.4 Izinhloso Zophiko Lwezamasiko KwaZulu-Natal

UPhiko Lwezamasiko izinhloso zalo zibandakanya;

- Ukulondolozwa kwemuva lethu ngenhloso yokubumba ingomuso
- Ukugujwa ngokuhlanganyela ukuhlukana ngamasiko nangezilimi

- Ukukhuthaza ukuthokoza kanye nokuzibandakanya kwezobuciko, kwezemidlalo kanye nezokungcebeleka
- Ukukhulisa uthando lokufunda izincwadi
- Ukuhlinzeka ngekhono elivelele lokuphatha nokulawula amarekhodi akhona kahulumeni.

Ngokwalolu cwaningo kuzogxilwa kakhulu kulolo lwazi oluthintana kakhulu nezinhloso zalolu cwaningo kanye nakho konke okumayelana nolimi, ubuciko namasiko. Njengalokhu umcwaningi evezile ngaphambilini ukuthi uMnyango wezeMfundo KwaZulu-Natal bewubizwa ngokuthi uMnyango wezeMfundo Namasiko, kodwa okumangalisayo ukuthi njalo lapho kukhulunywa ngalo Mnyango, bekugqama kakhulu ukuthi ubizwe ngokuthi uMnyango wezeMfundo. Lokhu bekwenza kugcine kungasagxili ngisho ezingqondweni zabantu abaningi lokho okuthinta amasiko ngoba ingxenye yamasiko kungasakhulunywa ngayo esikhathini esiningi. Ngokushiywa ngaphandle kwegama 'NamaSiko' nokuyilona elenza igama loMnyango libe ngeliphelele, lokho kwaholela ekutheni nezikhulu zomnyango zinamathele kakhulu kulokhu okuthinta imfundo, abantwana kanye nesikole nokuphathwa kwaso kuphela. Lokhu kufakazelwa wuMbono kanye neNhloso yalo mnyango

Vision

To become the leading Department of Education in the country through the provision of quality education and excellent service delivery (Master Strategic Plan 2003-2004:7).

Okuhunyushwe ngokuthi:

Umbono

Ukuba uMnyango wezeMfundo ube ngoqangqalaza phambili ezweni ngokuhlinzeka ngezinga lemfundo eliseqophelweni eliphezulu kanye nokunikezela ngosizo ngendlela edlulele. (Master Strategic Plan 2003-2004:7).

Mission

The provision of high quality education to ensure that the learners we develop make a difference wherever they are (Master Strategic Plan 2003-2004:7).

Okuhunyushwe ngokuthi:

Inhloso

Ukuhlinzeka ngezinga lemfundo eliseqophelweni eliphezulu ukuqinisekisa ukuthi abafundi esibakhulisayo benza umehluko noma kuphi lapho bekhona (Master Strategic Plan 2003-2004:7).

Ngokolwazi lwalolu cwaningo kuye kwavela ukuthi abanye abantu kabazi lutho ngoPhiko Lwezobuciko Namasiko kanye nokuthi lwenzani, lokhu obekwenza bangakwazi ukuphendula imibuzo ebibabuza ngeqhaza elingenziwa luphiko lwezobuciko namasiko ukuletha ukuzwana nokubekezelana ngokwamasiko kwezinhlanga ezahlukahlukeni KwaZulu-Natal. Imbangela yalokho okungaba ukungasetshenziswa ngokugqamile kwegama 'Namasiko' lapho kukhulunywa ngoMnyango wezeMfundo, nokho okuthe ngonyaka we-2004 kwasungulwa uMnyango Wobuciko, Amasiko Nezokuvakasha nokuyiwona owabe sewugunyazwa ukubhekana nakho konke okuthinta amasiko.

Ngaleyo ndlela **EZAMASIKO** bezifana nengane eyisitholwa kwezeMfundo njengalokhu bezinganakiwe kangako futhi zingasekelekile ngokuphelele. Ukubalula enye yezimpokophelo zoMnyango wezeMfundo esiFundazweni saKwaZulu-Natal, *wukuhlinzekela ngokwelekelela ekugqugquzeleni ubuciko, amasiko, imilando namarekhodi esizwe, imitapo yolwazi kanye nezigcinamagugu esiFundazweni* (Master Strategic Plan 2003-2004:9).

4.4.1 Iqhaza Elibanjwe Wumkhakha Wezobuciko Namasiko Ukuphumelelisa Impokophelo YoMnyango WezeMfundo KwaZulu-Natal

Iqhaza elibanjwe wumkhakha wezobuciko namasiko ekuphumeleliseni le mpokophelo ebalwe ngenhla kungabalwa lokhu okulandelayo:

- Ukugqugquzela nokulondoloza amagugu esizwe
- Ukuthuthukisa imisebenzi yezobuciko namasiko
- Ukunikezela ngosizo kumaprojekthi omphakathi
- Ukwelekelela ekwakheni amathuba emisebenzi
- Ukwelekelela ekuqeqesheni abantu kumakhono emisebenzi yezamandla kanye namakhono kwezamabhizinisi njengezohwebo, ukuphathwa kwezimali, isabelo semali, nokunye
- Ukukhuthaza nokugqugquzela amasiko esizwe nesizwe ukuze abantu bazazise futhi baziqhenye baziqhayise ngobuzwe babo
- Ukukhuthaza nokugqugquzela imidlalo yobuciko okubalwa kuyo umculo, ingoma nendlamu, imidlalo yeshashalazi, ukuxoxwa kwezindaba, izinkondlo, ezamafilimu nokuthwetshulwa kwezithombe zamavidiyo nokunye
- Ukuthatha ubuciko buye kubantu ngezinhlelo ezigqugquzela umculo womdabu esifundazweni sonkana
- Ukukhuthaza nokugqugquzela imisebenzi yobuciko bezandla okubalwa kuyo ukubaza nokuqopha, ukupenda, imisebenzi yokubaza, ubuhlalu nokunye
- ukuhlela imikhosi nemigubho yesizwe okungabalwa kuyo;
 - ukugujwa kosuku lwamaLungelo esiNtu (*kuNdasa zingama – 21*)
 - ukugujwa kosuku lweNkululeko (*kuNhlaba zingama – 27*)
 - ukugujwa kosuku lweNtsha (*kuNhlangulana zili – 16*)
 - ukugujwa kosuku lwabesiFazane (*kuNcwaba ziyi – 9*)

- ukugujwa kosuku lwamaGugu noluhlanganisa ukugujwa kosuku lwenkosi uShaka, umbumbi wesizwe samaZulu (*kuMandulo zingama –24*)
- ukugujwa kosuku lokuBuyisana (*kuZibandlela ziyi –16*)
- ukugujwa kosuku lokuKhanya lwesizwe samaNdiya (*Deepavali*)

Eminye yemikhosi ebalulwe ngenhla kuzoxoxwa ngayo esahlukweni esilandelayo, isahluko sesine, nokuyilapho kuzobe kuqhathaniswa amasiko ezinhlanga ezahlukeni zaKwaZulu-Natal ngenhloso yokuthola okufanayo phakathi kwawo ukuze kubonakale ukuthi ngeke kwabakhona yini ukuhambelana kwezinhlanga ezahlukeni emigubheni yolunye uhlanga ukukhuthaza ukuzwana nokubekezelelana.

4.4.2 UMkhandlu Wezobuciko Namasiko KwaZulu-Natal

Isifundazwe ngasinye eNingizimu Afrika sibhekeke ukuba sisungule umkhandlu wezobuciko namasiko ukubhekelela zonke izidingo zobuciko namasiko kuleso naleso sifundazwe. Kungalokhu nesifundazwe saKwaZulu-Natali sasungula uMkhandlu Wezobuciko Namasiko ngokulawula koMthetho Wezobuciko Namasiko KwaZulu-Natali (uMthetho ongunombolo 65 we-1989). Lo Mkhandlu ukhethwa ngamalungu omphakathi ngokuthumela iziphakamiso zamagama abantu abazoba ngamalungu omkhandlu. Umuntu ophakanyiswayo kufanele abe:

- nekhono futhi abe ngovelele emkhakheni weZobuciko, Amasiko kanye noMsebenzi Wezandla, neMfundo Kwezobuciko noma Ukuphatha Kwezamasiko.
- yisakhamuzi saseNingizimu Afrika
- ngohlala KwaZulu-Natal
- nolwazi olukhethekile kumbe isipiliyoni esizokhomba ukuthi angaba wusizo eMkhandlwini WeZobuciko Namasiko.

Umsebenzi walo Mkhandlu ukweluleka uNgqongqoshe mayelana nokusatshalaliswa kwezimali ezixhasa imisebenzi yobuciko namasiko kanye nezindaba ezibanzi ezithinta eZobuciko, Amasiko Nezezilimi KwaZulu-Natal. Omunye umsebenzi walo Mkhandlu ukubhekisisa kanye nokuhlolisisa izicelo zoxhaso nokunikeza izincomo kuNgqongqoshe ngezinhlangano ezizohlomula uxhaso lwezimali. Emva kokuba uNgqongqoshe ethole izincomo ube esephasisa zonke izicelo eziphumelele maqede kwaziswe labo abebefake izicelo ukuba bazokwemukela uxhaso lwabo.

Lolu xhaso lusebenza umsebenzi omkhulu ukuthuthukisa umsebenzi wobuciko amasiko nomsebenzi wezandla nokubamba iqhaza ekukhulisweni komnotho KwaZulu-Natal. Izinhlangano zobuciko namasiko ngokuhlomula uxhaso zibe sezikwazi ukwenza okunye kwalokhu okulandelayo:

- ukuthenga impahla yokusebenza;
- ukuhlela imihlangano yokucobelelana;
- ukukhulisana ngolwazi oluqondene nezamabhizinisi;
- ulwazi lokuhweba;
- ukuphathwa kwezimali;
- ukulawula ukuphathwa kwemiklamo.

Imikhakha yobuciko exhaswa yilo Mkhandlu kubalwa phakathi kwayo:

- umsebenzi wezandla;
- ukusina kanye nokudansa;
- ubuciko bokubhala;
- umculo kanye ne-Opera;
- imidlalo kanye nomculo weshashalazi;
- ubuciko bokudweba;
- kanye nokunye.

4.5 Eminye Yemikhosi Egujwa Yisizwe SamaZulu

Isizwe samaZulu ngesinye esidume nesithandwa kakhulu emhlabeni wonke kangangoba abake bahambe phesheya kwezilwandle kabawuvali umlomo ngendlela esithandwa ngayo njengoba bethi abezizwe bayaye bafise ukwazi kabanzi ukuthi uhlobene kangakanani nobuZulu uma beke bakuzwa uphatha elokuthi uqhamuka esiFundazweni saKwaZulu-Natal. Lokhu kuthiwa kugcina sekufake enkingeni nabantu abangewona amaZulu kodwa bebe bemnyama inqobo nje uma beke bathi baliqhamukisa eNingizimu Afrika. Kukodwa nje lokhu kuchaza ukusabalala kokwaziwa nokuba nedumela kwesizwe samaZulu.

UNxumalo (2005) uveza ubumqoka bokugujwa kwemikhosi njengalokhu kufanele ukuba imikhosi ikhombise ukwakha ubumbano nokuthuthukisa isizwe, kube nombono-ngqo, noma nephupho elitshalwa kuwo wonke umuntu ohlala kuleli lizwe. NgokukaNxumalo imikhosi isemqoka ngoba ilungisa impilo, icele izibusiso nokweluleka kahle isizwe bese kuthi konke lokho okuzanywa yisizwe kusilungele. Uyakugcizelela ukuthi le mikhosi kayisetshenziselwa ukukhetha iphela emasini, futhi kayisho ukuthi osekwenzeka sekwenzeka, wena ongabanga bikho lapho, noma ongamelelwanga ngeke usabalwa kulesi sibaya. Phakathi kweminye yemikhosi egujwa yisizwe samaZulu kuzobhekwa kakhulu uMkhosi woMhlanga, uMkhosi weLembe – iSilo saKwaDukuza iNkosi uShaka kanye noMkhosi woKweshwama, abanye lo mkhosi bawubiza ngoMkhosi woShwamo.

Emva kokubheka imigubho egujwa yisizwe samaZulu lolu cwaningo luzobheka imigubho egujwa yisizwe samaNdiya ngenhloso yokuqhathanisa futhi kube kubhekwa ubudlelwano kanye nomthelela ongabakhona ekuletheni ukuzwana nokubekezelelana phakathi kwezinhlanga ezahlukahlukene zalapha KwaZulu-Natali njengalokhu kungumongo nengqikithi yalolu cwaningo.

4.5.1 UMkhosi woMhlanga

UMkhosi woMhlanga ungumkhosi wakudaladala kanti kwasendulo wawudonsa amehlo esizwe sonkana njengalokhu wabe wethanyelwa yizintombi ezisabugcinile ubuntombi bazo kungalokhu lo mkhosi ubuye waziwe ngokuthi unguMkhosi weziNtombi ngoba yizona ezisuke zizobukwa futhi nomongo wokugujwa komkhosi usuke ungazo izintombi.

4.5.1.1 Imvelaphi YoMkhosi woMhlanga

UNhlanhla Mtaka ngaphansi kwengosi *Umkhanya we-Isolezwe* (2006 Septhemba 4:10) uphawula ngokuthi usukaphi owoMhlanga. Ekubhekeni umlando woMkhosi woMhlanga kubalulekile ukuqonda ukuthi amaZulu ayingxenywe yawo wonke ama-Afrika anomsuka ngaphandle kwemingcele yezwe elaziwa njengeNingizimu Afrika. Ngolimi lokuqala lwase-Afrika, iMedu Netcher (Mdw Ntr), isiZulu esiyinxenywe yalo, uqalo okukhulunywa ngalo uma kukhulunywa ngoMhlanga kwakuthiwa yi-swt noma uHlanga Lwezwe. Kulapho kusuka khona ukubizwa kweNgonyama njengoHlanga Lwezwe.

Uqalo lwalumila ngaseTopiya eningizimu yeKhemethe (Kmt) lapho kwaqala khona impucuko yomhlaba jikelele eduze komfula iHapi (Nile). Ngakho umhlanga okhiwa yizintombi ezingamatshitshi emifuleni umele uqalo olwalumila ngaseTopiya. Ukwethulwa komhlanga eNgonyameni kuwuphawu lokugcizelela ukuthathwa kwayo njengoHlanga Lwezwe, nophawu lokuzigqaja ngobuzulu namasiko abesifazane abangabakhuliseki bawo.

EzaseMhlangeni (2007:2), ziveza ukuthi uMkhosi woMhlanga waqalwa amaZulu esazinze eNkabazwe yeZwekazi lase-Afrika. Washabalala isikhashana esincane ngenkathi uMbuso wakwaZulu unqotshwa ngamaNgisi kodwa waphinde wavuselelwa ngonyaka we-1984.

UNtanz (2006) ubeka ngokuthi uMkhosi woMhlanga wasungulwa ngesikhathi sokubusa kweSilo sakwaNodwengu inkosi uMpande. Wawusukela emqondweni wokuthi isimame sesizwe yisona esiyizinsika zesizwe, abantu abakhuliseke ngemigomo emihle yokuziphatha bayoba ngomame abaqotho – waba nomame abaqotho esizweni kusho ukuba khona kwemindeni eqotho okusho ukuba khona kwesizwe esiqotho. Inkosi yabona ukuthi kayenele imfundiso yamaqhikiza efundisa amaqhumamponjwana ngokuziphatha, ngakho kumele kube khona umshikashika othe xaxa nozokuba sezingeni elithe xaxa nokuyilapho isizwe sonke sizobamba iqhaza ekutheni masigqugquzele futhi sakhe isimo lapho befakeka phansi kwengcindezi yokuziphatha kahle ukuze kuthi lowo ongaziphathanga kahle azi ukuthi uzombuleka izinqe avele obala esizweni.

UMkhosi woMhlanga wabe sewakhiwa ukuze izintombi zivele phambi kweNgonyama kanye ngonyaka. Kulo mkhosi izintombi zazinomsebenzi omkhulu nobalulekile ukuletha umhlanga phambi kweNgonyama nebeziwuletha njengabakhi besizwe. Umhlanga ubaluleke kakhulu KwaZulu njengoba inkosi ibizwa ngenkosi yoHlanga. Abantu baKwaZulu bakholwa ukuthi umuntu wokuqala wadabuka emhlangeni, ngakho inkosi nenguyise wesizwe iyona eyavela oHlangeni. Umhlanga uluphawu nomongo wokwakha, nokuyilapho isizwe savela khona, kanjalo futhi uma kwakhiwa amaxhiba namalawu kusetshenziswa umhlanga.

4.5.1.2 Umongo WoMkhosi WoMhlanga

Izintombi ngesikhathi zihambisa umhlanga enkosini zisuke ziphakamisa uphawu nomongo wokwakha isizwe, ukwakha indawo yokuphepha kanye nokwakha isibaya. UNtanz (2006) uphawula ngokuthi kunenkolelo yokuthi uma intombi ingasazigcinile ubuntombi bayo iyahluleka ukuma phambi kwenkosi ngoba uyephuka umhlanga wayo kwazise futhi kawugobi kunalokho ukhula ube mude futhi uhambisane nomoya untengezele. Ukwephuka koMhlanga kuyinkolelo yokuthi intombi isuke isicetshwa yizinyanya ukuthi ayiziphethe kahle kayiseyiyo intombi nto. Abantu abadala banekhono lokukwazi ukubona umzimba wentombi engaseyiyo intombi nto ngale kokuyihlola. UZungu (2004) uyakufakazela lokhu

ngokuthi umzimba wentombi uyafundeka ngale kokuthi kuze kuyothintwa isitho sayo sangasese. Lokhu kuyindlela esetshenziswa ukubona ukuthi intombazane iseyintombi nto noma cha. Kayikho intombi ethanda ukuhlazeka phambi kwabazali, phambi kwenkosi kanye naphambi kwesizwe sonkana esisuke sibuthene emkhosini. Konke lokhu kwabe kufaka ingcindezi ezintombini zesizwe ukuba ziziphathe kahle.

UKhumalo (2006) ubalula ukuthi okokuqala nje abantu abaya emhlangeni kufanele kube yizintombi nto ezimsulwa, zibe yizintombi ezingazange zithintane nomuntu wesilisa ngokocansi. Ukugcizelela ukuthintana ngokocansi kuveza ukuthi akusiwo wodwa amatshitshi okuthiwa amsulwa kodwa kukhona izintombi ezingamaqhikiza nazo ezimsulwa ezisakulungele ukuya eMkhosini woMhlanga. Okubalulekile ukuthi kawakaze ahlangele nomuntu wesilisa yize noma eseqomile. Lokhu okwenza kuqikekelwe ukuthi eMkhosini woMhlanga, okungumkhosi wezintombi, kuya kuphela izintombi ezimsulwa ziphethe umhlanga yingoba iNkosazana yeZulu uNomkhubulwana, ehlonishwayo nokucelwa kuyona izinhlanhla, imsulwa kayizwani nokungcola. Yingakho noma kuyocelwa imvula nenala kuya wona amantombazana entabeni ebhince umsenge, afike alime insimu kaNomkhubulwana. Izulu lalina kube nenala ezweni kodwa uma kwenzeke kwaba khona okungahambi kahle ezintombini kwakubonakala ngolaka olwaluvelela izwe. Kwakuba khona isiphepho esikhulu esikhundleni semvula, kube nesomiso esikhulu. Kungalokhu eMkhosini woMhlanga kuya izintombi ezimsulwa futhi nazo ziyayalwa zifundiswe ukuthi kufanele ziziphathe kanjani uma ziya kuleya ndawo, zazi futhi ukuthi ziyokhuluma nobani.

UNgobese (2007) ukubeka ngokucacile ukuthi enye indlela yokucela imvula kuNomkhubulwane kwakuyileyo yokugaya utshwala kwasalukazi, bese izintombi ziye emfuleni zibhince amakhasi omsenge. Zingene emfuleni, bese omama beze khona lapho emfuleni bethwele amaqhaga otshwala obungahluziwe. Uma befika lapha emfuleni, nazi izintombi zishaya amanzi, bese zibhinca, omama behlise amaqhaga bese utshwala bebuchitha bugeleze buze buyongena emfuleni, belihloma line ngendlela emangalisayo siphela isomiso, ukudla emasimini

kukhule kahle, bezibuya nayo imvula. Abantu uma bengasayihloniphi iNkosazane ithumela isikhonyane sidle siqothule amasimu, noma kube nesomiso, indlala kamadlantule, izikhukhula, izifo ezingelapheki, njalo njalo.

UMtaka (2006) uveza ukuthi uMkhosi woMhlanga akuwona owokubukisa nje ngomzimba wamatshitshi kodwa ungumthandazo wokuthi abesifazane abayizimbali zesizwe bahlale benezimilo eziyisibonelo kuZulu. UMkhosi woMhlanga usikhumbuza ngokubaluleka kwabantu besifazane okuthi nxa bekhule beziphethe kahle bengenazimilo ezintekenteke, bagcine bakhe imizi. Ngakho uMkhosi woMhlanga uyisisekelo sendlela ende ephikelele ekugcagceni, emendweni nasebufazini. Umphumela womgcagco ukwakha imindeni nesizwe esiphilile nesihloniphayo nesihlonishwayo. Umhlanga uwumlendo osixhumanisa nempucuko yokuqala e-Afrika okuyindulo yethu.

Ngokuvumelana noKhumalo, uMtaka ugcizelela ngokuthi uMkhosi woMhlanga uxhumene nenkolelo kaNomkhubulwana njengalokhu uNomkhubulwana wabe eyiNkosazane yokuqala e-Afrika, enamagama amaningi abizwa ngawo, phakathi kwamanye okubalwa kuwo elikaNomdede, iNkosazane yeZulu, iNkosazane yoThando, iNkosazane yoMlingo, iNkosazane yokuKhanya, iNkosazane yokuPhuma kweLanga, iNdlovukazi yeNingizimu, iSiphalaphala neSithandwa, iNkosazane yeNala eGcwalisa amaSimu ngokudla neNzalo.

UMyburgh (1942:310) uveza ukuthi uNomkhubulwane uyinkosazana, umuntu kaMvelinqangi. Wehla ngezwi likaMvelinqangi, ehle-ke ngenkungu, ambone ombonileyo, ashaywe luvalo, atshene abantu nezinduna baze bazi ukuthi uNomkhubulwane wehlile. Wehla ngenkungu, kodwa inkungu yayingekho kulo lonke izwe; iba kuleyo ndawo ehla kuyo kuphela. Insimu kaMvelinqangi insimu kaNomkhubulwane. Kwakucwiliswa, kwakugaywa, kwakuphekwa utshwala. Ekuseni kakhulu kwakuthathwa isikhwebu sommbila nesebele nesentangana nesemfe emasimini, kuzodliwa entabeni emasimini abantu bonke, ehamba ekhala amantombazana, izintombi zibhinca amabheshu amadoda: “Maye ngamabele!” Ziyabhina: “Ubolo lwendoda alunangedle, yebiya kwababa; wakhokhoba, wakhokhobela inhlunu yethu!”

AmaZulu akholwa ukuthi uNomkhubulwana ungumthombo wenqubekela phambili, isisekelo sezimilo eziqotho, umthombo wenzalo, inala emasimini, ubuhle babesifazane, uthando nempumelelo emindenini. Kungalokhu amatshitshi ethatha uNomkhubulwana njengesibonelo esihle sokuziphatha nogqozi kubantu besifazane.

ISilo sakwaKhangalamankengana, iSilo uZwelithini, sizama ukuvuselela lokho okwabe kuqalwe ngukhokho waso, inkosi uMpande, ukwakha isizwe esiqotho ngokusebenzisa izinsika zesizwe okungabantu besimame. UNTanzi (2006) uphawula ngokuthi,

Ngaphezu kwalokho iSilo sizama ukwelekelela emkhankasweni wokulwa nezifo ezihambisana nocansi ngokuthi kusetshenziswe leli siko lomkhosi womhlanga ukuba kuhanjiswa futhi kusatshalaliswe lo mqondo wokuthi kayakho indlela yokuzivikela esifweni sengculazi negciwane laso ehlula ukugwema ngokupheleleyo ucansi ngoba ngokwesiko kakukho okuhlanganisa umuntu ongakashadi nocansi.

Lokhu kufakazelwa nguKhuzwayo (2002:142) ngokuthi intombi ehambela umkhosi womhlanga iyazigcina ubuntombi bayo, izilonde, izigweme izilingo zocansi futhi ihlale ihlanzekile. Ngaleyo ndlela lo mkhosi unconywa kakhulu yilolu cwaningo njengomkhosi okungabanjelelwa kuwo njengesikhali sokulwa nokusabalala kwegciwane lesandulela ngculazi entsheni. Kunconywa ukuthi izigodi zonke zezinduna zeNgonyama zikukhuthaze ukuhanjelwa kwalo mkhosi minyaka yonke ngoba kuyokwenza ukuba sibe nesizwe esiqotho nesinezimilo ezinhle esikhathini esizayo.

UNdunankulu kaZulu uMntwana uMangosuthu Buthelezi emazwini awabeka kugujwa uMkhosi woMhlanga eSigodlweni saseNyokeni, KwaNongoma mhla zilishumi nanye kuMandulo 2004, lo mkhosi uwuchaza ngokuthi,

The Reed Dance symbolizes, in a very special and unique way, life, beauty, purity and unity.

Okuhunyushwe ngokuthi:

UMkhosi Womhlanga uluphawu ngendlela ethile emqoka nehlukileyo lwempilo, ubuhle, ukucweba kanye nobunye.

USolwazi Nxumalo (2005) ngaphansi kwengosi, *Ngisika elijikayo*, yephephandaba ILANGA, ubalula ngokuthi injongo yomhlanga ingabalwa izibeba eziningi. Eyokuqala yikunikeza isizwe ithuba lokuba sikhombise ukugcina kwaso izibophezelo zokukhulisa, sondle, siyale, sihole, sifundise ngobuzwe izingane zaso emndenini wonke. Eyesibili ngeyokuba iSilo sikhombise ukuthakasa kwaso, semukele umhlanga ezintombini, ezikhombisa ngawo ukuthi zinqobile, zingamaqhawe. Eyesithathu ngeyokuba iSilo nabasingethe sithokoze, seluleke, siyale, simemezele, siqinise izikhonkwane zobuzwe.

Okunye okusemqoka okuvelayo ukuthi nangalolo suku iSilo sasingabonwa ngunoma ngubani noma sikhulunyiswe okunye okuningi okungaqondene nomcimbi. Yikho lokhu okwakwenza nokuthi iSilo sethule inkulumo ngamagama amafishane, hhayi inkulumo ende eze ihintsheleke ngoba phela kunoheshane bemithombo yezindaba abafisa ukuyifaka ehlathini noma nini noma kanjani, ngokusho kukaNxumalo. UNxumalo uveza ukuthi phakathi kokunye iSilo seluleka nangezinsalelo umphakathi obhekene nazo okungabalwa kuzo izifo, ubuvila, ubumpofu, ubugebengu, ukungahloniphani, ukufenyisa amagugu aKwaZulu, ukukhumuzeka kobuntu nokugutshuzelwa ngamasiko nezinkohliso zezinye izizwe.

UNxumalo uveza ukuthi isiko lomhlanga lithi lingumqhele wentsha, libuye libe yimiyezane yesizwe esibonakalisa ngawo amagugunqangi aso. Ngakho kungededelwe noma ngubani alisikaze ngokuthanda noma alibhedise, aliphendukezele, ukuze lobu buzwe osebasetshenzelwa kangaka ngezindlela ezahlukene bujivazeke.

Ephawula ngokugujwa kwamasiko phakathi kwabezizwe uNxumalo (2005) uthi,

Yinsalelo enkulu ukuba amasiko ethu siwagubhe kahle siphakathi kwalabo abangebona abakithi. Sengathi kungacatshangiswa lokhu ukuba kuthi noma yini esilwenzayo lulunguzwe ngabantu

abangakholelwa kulokho esikwenzayo. Noma kube khona abantu eqinisweni abakubukela phansi esikwenzayo. Noma abantu abafisa ukuceba ngalokho esikwenzayo ngoba beyokwenza amafilimu akhombisa uZulu phaqa, okhombisa ukuthi uZulu ungamkhipha KwaZulu kodwa ubuZulu ngeke ubukhiphe ekhanda lakhe.

UMkhosi woMhlanga wethanyelwa yizinkumbi zezintombi nto okubalwa kuzo uthimbazana kanye namatshitshi beholwa ngababheki bezintombi. Umkhosi uthatha isikhathi esithi kasibe yisonto. Ezinsukwini zokuqala izintombi ezisuke ziphelekezela iNkosazana zisuka kwaNongoma ziyogawula umhlanga emakhosini ezansi neKwaZulu ezindaweni zakoMelmoth, eShowe naseMpangeni. Inkosi ezifikela kuyona ezansi nezwe izihlabisa izinkomo ezintathu kanye nembuzi yokubika. Inkomo yokuqala ngeyezintombi ezizogawula umhlanga ukuba zidle. Inkomo yesibili ngeyethimba eliphelezela iNkosazana ukuzogawula umhlanga. Inkomo yesithathu ngeyeNkosazana nokuyiyona nkomo engadliwa ezansi kodwa iNkosazana ibuya nayo ize eSigodlweni saseNyokeni, KwaNongoma lapho kugujwa khona lo mkhosi. Ngosuku olwandulela olokugcina, izintombi zithatha umhlanga ziwuyise eSigodlweni eNgonyameni maqede ziye enkundleni ukuyokwethamela inkulamo yeSilo ebhekiswe kuzo izintombi kanye nesizwe sonkana emva kwalapho zisine kubenjeya. Ngosuku lokugcina zibe sezisinela iSilo ngokwezigodi ezivela kuzo.

4.5.1.3 UMkhosi woMhlanga Nesigodlo saseNyokeni

UKhumalo (2006) ephawula ngokwakhiwa kwesigodlo saseNyokeni ubeka ngokuthi saqanjwa ngenxa yokuthi sakhiwe endaweni ebizwa ngokuthi kuseSikhaleni Senyoka ephakathi kwezintaba ezimbili iNgoqongweni neKwansonyane nokuyindawo enqanyulwa umfula omisise okwenyoka. Lokhu kuyasekelwa nanguMazibuko (1999).

Isigodlo saseNyokeni yisona sigodlo esidala kunazo zonke ezinye izigodlo kwezikhona okubalwa kuzo esaKwaKhangel'amankengane, esaKwaKheth'omthandayo, esaKwaLinduzulu, esaseMahhashini, esasoSuthu, esasoNdini, esaseNgwavuma. Isigodlo saseNyokeni sabe sisetshenziswa yiNgonyama uCetshwayo, nesabanjwa yiNdlovukazi uNomvimbi okaMsweli

ukaMzimela ongunina weNgonyama uDinuzulu, nokuyiyona Ndlovukazi eyabamba izintambo zombuso wobukhosi bukaZulu ngesikhathi iNgonyama uDinuzulu isiboshwe nguhulumeni wabamhlophe. Ngesikhathi sokukhothama kwayo iNdlovukazi okaMsweli yabe isitshalwa eduze kwaso isigodlo saseNyokeni, ngonyaka wokwenziwa kwalolu cwaningo isigodlo saseNyokeni sihlala iNdlunkulu ukaMchiza weNgonyama uZwelithini, (EzaseMhlangeni 2007:7).

UMdletshe (2007) uphawula ngokuthi okwenza lesi sigodlo sibaluleke yindlela esakhiwe ngayo, njengalokhu sakhiwe ngendlela yesintu nokuyindlela ehluke kwezinye izigodlo ezakhiwe ngayo. Indlela esakhiwe ngayo sakhiwe ngezindlu zotshani futhi zonke izindlu zimeleleke kanti futhi nesibaya sakhiwe phakathi nendawo kanti nendlu yangasenhla okuyindlu enkulu yakhiwe ngenhla kwaso isibaya. Kungalokhu-ke yonke imikhosi igujelwa kulesi sigodlo.

4.5.1.4 Ukuhlanganyela Kwezinye Izizwe eMkhosini woMhlanga

Ngokolwazi lwalolu cwaningo iyavela inhansi yokuzwana kwezinhlanga ezahlukenene njengalokhu lo mgubho ungethanyelwa nje kuphela ngabantu bohlanga olulodwa kodwa wethanyelwa abantu bezinhlanga ezahlukenene. Lokhu kuyinkomba yokuthakasela amasiko nenqubo yokuphila yesinye isizwe. UNxumalo ubeka ngokuthi okuyikhona okudabukisayo yikuthi ngesinye isikhathi abantu abenza nideleleke njengesizwe, yiwo amalungu esizwe asuke esenqotshiwe, afundiswa, aphuculwa, afuywa ngale kwezinye izizwe. Ezikhathini zokudideka kwabaningi ngamasiko esinye isizwe nokuqala kokujivazeka kwamasiko esinye isizwe ngesinye ngokukaNxumalo kusuke kuyisona sikhathi okufanele ngabe isizwe ngesizwe sisuke sihlomile, futhi sitshale okwanele ukuthi amadodana namadodakazi aso akwazi ukuchaza ingqikithi yokuthi amanye amasiko agcinelwani, noma-ke kubuye kucasule ukuchaza into yakho, kumuntu nawe ongagqize qakala ngolwazi lwakhe lwamasiko akho.

Ukufakazela lokhu, ngamazwi ethulwa nguNdunankulu kaZulu, uMntwana uMangosuthu Buthelezi (2004) laphe eqhuba ethi,

Our traditions serve as a source of unity in our society and are tangible proof of the common values which bind our communities together.

Okuhunyushwe ngokuthi:

Inkambiso yethu yomdabu isebenza njengomsuka wobunye emphakathini wethu futhi ingubufakazi obuphathekayo bezinto ezingamagugu ezihlanganisa imiphakathi yethu.

Ukubaluleka kokuhlalisana ngokuzwana kunomthelela omkhulu ngisho nasezizukulwaneni ngezizukulwana zesizwe ngesizwe. Ukubuyisana kukodwa kwelapha amanxeba nezibazi ezazidatshulwe yizimo zempilo endala. Lokhu kufakazelwa ngamazwi abekwa nguMntwana uMangosuthu Buthelezi lapho ethi,

Tradition has the power to heal. From tradition, we derive the wisdom to make decisions that sustain communities. Within tradition, communities have the opportunity to access the ancient and tested ways of living.

Okuhunyushwe ngokuthi:

Inkambiso yomdabu inamandla okwelapha. Enkambisweni yomdabu sifumana ubuhlakani bokuthatha izinqumo eziqinisa imiphakathi yethu. Enkambisweni yomdabu imiphakathi inethuba lokufinyelela ezindleleni zokuphila zasendulo nesezahlohlwayo.

Ephawula ngokuhlanganyela kwezinye izizwe emikhosini yamasiko amaZulu uKhumalo ongomunye wezazi zomlando namasiko amaZulu uphawula ngokuthi uMkhosi woMhlanga awusenaso isigqi owawunaso ngesikhathi uqalwa. Sekunezinto esezafakwa obonayo ukuthi kakuseyona inkambiso yesiko lesiZulu uKhumalo (2006:8),

Lokhu kwenziwa ukuthi le mikhuba ebaluleke kangaka, okwakufanele izizwe ezivela kwamanye amazwe zifike zifunde ngayo ukuthi amaZulu awagcina kanjani amasiko awo, yasuke ayaphathwa abaziyo ngamasiko, kodwa kwangenela uhulumeni, kwasebenza izisebenzi zakhe ezingazi lutho ngokuqhutshwa nangenkambiso yamasiko. Okukhulu wukuthi laba bantu abanikezwe umsebenzi kabathandi ukubuza nokuqondiswa.

UKhumalo uqhuba ngokuthi ukuze sibe yisizwe esohlonishwa ngezinye izizwe, kasiyeke ukuba ngamalulwane, sidayise ngobuzibulo bethu obungamasiko ethu, silibale yimikhuba esihlanganisa nezinye izizwe ngoba sizwelana nazo. Sithi amasiko ethu alukhuni ngakho kufanele sizwelane nabo bazizwe besekhaya, kodwa bona bebe bewagcina amasiko abo.

Ukwenziwa kocwaningo lwalolu hlobo ezikhathini zoguquko kwezombusazwe kubukeka kusemqoka ukwakha ubudlelwano phakathi kwezinhlanga ezahlukene nebezikade zibhekene ngeziqu zamehlo. Lokhu kufakazelwa nguSolwazi uNxumalo, *ILANGA July 25-27 2005*, lapho eveza khona ukuthi yiso lesi okufanele ngabe leso naleso sizwe sisuke sihlomile, futhi sitshale okwanele ukuthi amadodana namadodakazi aso akwazi ukuchaza ingqikithi yokuthi amanye amasiko agcinelwani. UNxumalo uqhuba ngokuthi kubuye kucasule ukuchaza into yakho kumuntu ongenandaba nawe futhi nongagqize qakala ngolwazi lwakhe ngamasiko akho. Kungalokhu lolu cwaningo luzama ukuthola ulwazi lokwenza leso naleso sizwe KwaZulu-Natal sikubuke kusemqoka ukulangazelela nokuthola ulwazi ngamasiko esizwe ngesizwe ukuze kukhule futhi kudlondlobale ukwazana kangcono nokuqonda imikhuba yesizwe nesizwe ekulondolozeni amasiko aso.

4.5.1.5 Amahubo Ahutshwa Yizintombi Emkhosini WoMhlanga

EzaseMhlangeni (2007) zethula amahubo alandelayo njengamahubo ahutshwa yizintombi ezingamatshitshi phambi kweNgonyama yamaZulu. La mahubo aqondene nokuzigqaja ngokuba ngamaZulu neNgonyama yawo. Kuba khona lowo oliqalayo olicula yedwa bese abanye bemlelela ukuze bakwazi ukuvuma besho into eyodwa. Lokhu kwenza ukuba amahubo amaZulu afundeke kalula ngisho nakumuntu oqalayo ukuwezwa. Akunamgomo wehubo okumele lihutshwe ngesikhathi izintombi zihambisa umhlanga eMbubeni (iNgonyama) kodwa akumele lisale elithi: *Uyamemeza okaNdaba, uyiNkosi yoHlanga*.

Ngokulandela inhlonipho yamaZulu, ngamatshitshi, angabaNtwana baseNdlunkulu okuyiwona afafele ukuma emgqeni ophambili lapho sekuhutshwa phambi kweNgonyama kulandelwane ngokwamazinga.

1. Zulu Bayishintsha Inkosi

Oqalayo: Bayede We Ndabezitha

Abavumayo: Zulu wayishintsha inkosi

O bayenza usheleni

2. Uyaliwa Kathandwa Muntu

Oqalayo: Ndabezitha wonani kwenu

Abavumayo: Izwe liyaphenduka

Uyaliwa kathandwa ndawo.

3. Nangeshishimez' iMbube

Oqalayo: Ngiyengwe ingonyama

Abavumayo: Ngonyama yethu X2

Nangeshishimez' imbube

4. Uyamemeza OkaNdaba

Oqalayo: Uyamemez' okaNdaba uyinkosi yoHlanga

Abavumayo: Hha....Hha uyinkosi yoHlanga

Oqalayo: Uyinkosi yoHlanga

Abavumayo: Hha.....Hha uyinkosi yoHlanga

Oqalayo: Wasibiza savuma uyinkosi yoHlanga

Uyinkosi yamakhosi

Abavumayo: Hha....Hha uyinkosi yoHlanga

5. Amabheshu Ethu Anxanye

Oqalayo: Yeka amabheshu ethu anxanye

Abavumayo: Heshe

Oqalayo: Amabheshu ethu anxanye

Abavumayo: Uthi asixakaz' izikhali zethu
Zemkhont' inyamazane

Oqalayo: O sayigwaza yadlul' inyamazane

Abavumayo: Heshe

Oqalayo: O sayigwaza yabaleka
(O sayigwaza ngomkhonto)

Abavumayo: Uthi asixakaz' izikhali zethu
Zemkhont' inyamazane.

6. Yith' uZulu

Oqalayo: Wayihlaba wemka nayo

Abavumayo: Yith' uZulu

Oqalayo: Wayihlaba wemka nayo

Abavumayo: Usibikela amabhunu esiyengeni X2

Oqalayo: Wayihlaba wemkanayo

Abavumayo: Usibikela amabhunu esiyengeni X2

Oqalayo: Yith' uZulu

Oqalayo: Wenza kahle Mgwagwa weZulu

Abavumayo: Usibikela amabhunu esiyengeni

7. UKhethomthandayo

Zibuyil' uKhethomthandayo

Isiziba esimnyama eNhlophenkulu

8. Izintombi Zalapha

Oqalayo: Izintombi zalapha awubhek' amabel' azo

Abavumayo: Hhololo mama

9. Asephelil' Amandla

Oqalayo: Nangu 'Somandla

Abavumayo: Ashiya We Somandla X2

Oqalayo: Asephelile amandla

Abavumayo: Uyangena uyangena

Uyangena lo mphakathi komkhulu

10. Ayilale eMqamelweni

Oqalayo: Ge-ge-ge

Abavumayo: Ayilale 'mqamelweni yiyo le ntombi

Oqalayo: Isheshe yagana

Abavumayo: Ayilale 'mqamelweni yiyo le ntombi

Oqalayo: Emqamelweni Emqamelweni

Abavumayo: Ayilale 'mqamelweni yiyo le ntombi

11. Uhulumeni Mama

Oqalayo: Uhulumeni mama

Abavumayo: Sithi khuz' uhulumeni

Oqalayo: Uhulumeni uyaganga sohlolwa thina

Abavumayo: Sithi khuz' uhulumeni

Oqalayo: Iphalamende mama

Abavumayo: Sithi khuz' iphalamende

Liyadakwa sohlolwa thina

12. Uhulumeni Uyadlala Ngathi

Oqalayo: Uhulumeni uyadlala ngathi

Abavumayo: Uhulumeni uyadlala ngathi

Oqalayo: Uthi asilale

Abavumayo: Uthi asilale sothola imali yeqolo

Uhulumeni uyadlala ngathi

4.5.2 UMkhosi WeLembe

Omunye umkhosi ongaconsi phansi kulesi sizwe sikaMthaniya yilowo owaqanjwa emuva kokukhothama kweSilo saKwaDukuza, inkosi uShaka, iLembe, nokungumkhosi ogujelwa minyaka yonke edolobheni laKwaDukuza edlinzeni laso iSilo uShaka kanti ungeminye yemigubho emikhulu KwaZulu-Natali nowethanyelwa ngabantu bezinhlango ezahlukeneyo.

Umkhosi weSilo sakwaBulawayo, inkosi uShaka, uNodum' ehlezi kaMenzi, wasungulwa yiSilo sakwaKhethomthandayo, inkosi uCyprian Nyangayezizwe Bhekuzulu, uyise weSilo uZwelithini, ngokubambisana nomzala waso uMntwana wakwaPhindangene inkosi yesizwe sakwaButhelezi inkosi uMangosuthu. Umqondo nenhloso yalo mkhosi kwabe kungukugubha ubuqhawe nobuholi bombumbi wesizwe samaZulu, inkosi uShaka.

Umlando uveza ukuthi inkosi uShaka yabona ukuthi ngeke lube khona uxolo nokuhlalisana kahle kukhona izizwe ezahlukeneyo nezazi ukuthi zinamandla, kunalokho kungakuhle ukuba kube nomthetho owodwa ophethe zonke izizwe, umthetho wenkosi eyodwa ebaphethe nabayihloniphayo. Kungalokho-ke iLembe laqala ukuzihlanganisa zonke lezi zizwe ukuba zakhe isizwe esisodwa samaZulu ikakhulukazi ngoba zonke zabe zikhuluma ulimi olulodwa.

Inkosi uShaka yaziwa njengomunye wabantu abayizazimthetho abavelele besikhathi sakhe. Inkosi iphinde futhi yaziwe njengomunye wabaphathi ongungoti kwezokuphatha futhi nongungoti kwezolimi. Maningi amagama

esizulwini ayengakaze asetshenziswe phambilini akhiwa yiSilo sakwa Bulawayo. Sasikwazi ukuqamba izindawo, phakathi kwezinye zazo esingabala izindawo ezifana noThongathi. Umlando oqukethwe ukuqanjwa koThongathi uveza ukuthi inkosi uShaka yathi,

Lo mfudlana ubungelutho kungakedluli thina uZulu woqobo,
sesedlule saphuza amanzi kuwo usuyokhumbuleka njalo ngakho,
'usuyohlala *ulutho ngathi*'.

Inhloso yokugubha usuku lwesikhumbuzo seSilo sakwaDukuza inkosi uShaka kwabe kungukuba isizwe sinikeze ifa kuleso naleso sizukulwane ukuba sincele embeleni wolwazi ngenhloso yokuzuzana nokufunda ukuze sibe isizwe esinamandla nesibumbene nesiphokophelele ulwazi. Kungakuhle ukuba ngenyanga okugujwa ngayo lo mkhosi kwenziwe izigcawu zokufundisa ngakho konke lokho okungubuhlakani obakhonjiswa iSilo sakwaBulawayo.

Ngesikhathi sokwenziwa kwalolu cwaningo ukugujwa kwalo mkhosi ngoMandulo 2004 kugqamisa ukuhluka okukhulu phakathi kweminye eseyake yagujwa. Lokhu kwagqanyiswa ukuba khona kukaMhlonishwa uMnumzane Jacob Gedleyihlekisa Zuma owayenguSekela Mengameli waseNingizimu Afrika futhi enguSekela Mengameli wenhlangano kaKhongolose, i-African National Congress, nobesenguMengameli wayo le nhlangano ngesikhathi sokuphuthulwa kwalolu cwaningo (2008). UMhlonishwa uNdunankulu waKwaZulu-Natali uMnumzane Sibusiso Joel Ndebele nabanye oNgqongqoshe abavela enhlanganweni kaKhongolose kanye noNgqongqoshe abavela eNhlanganweni yeNkatha Yenkululeko, bonke bemunye ngomoya wobunye besizwe samaZulu, bonke bezokhuleka eSilweni samaBandla uZwelithini kaBhekuzulu. Ukuhlanganyela kwezinhlangano zepolitiki kwaveza ngokusobala amandla neqhaza lesiko ekuhlanganiseni abantu abebethatheka njengezitha ezinkulu nabangadlalani.

Okwaphinda kwahlaba umxhwele futhi kulo Mkhosi weLembe wukubonakala kukaNdunankulu wesiFunda sasePunjab kwelaseNdiya nowafika nesethulo oHlangeni loMhlabathi, kanye nezipho ezanikwa uMntwana waKwaPhindangene iNkosi uMangosuthu Buthelezi, uMhlonishwa uMnumzane Jacob Gedleyihlekisa

Zuma onguSekela Mengameli waseNingizimu Afrika, uMhlonishwa uNdunankulu waKwaZulu-Natali uMnumzane Sibusiso Joel Ndebele kanye nesikaNgqongqoshe woMnyango Wezobuciko, Amasiko Nezokuvakasha uMnumzane Narend Singh. Nakuba impi eyaduma kakhulu yangonyaka we-1949 eyabe iphakathi kukaZulu namaNdiya yabe ingahlangene nesiFunda sasePunjab eNdiya, kepha maningi kakhulu amaNdiya alapha KwaZulu-Natal ayisizukulwane salabo abasala kuleyo mpi eyayiphakathi kwamaZulu namaNdiya abe eyingxenye ngokuhlanganyela nesizwe samaZulu ekugubheni uMkhosi weLembe. Ukwenza kwesizwe samaNdiya kuye kwagqamisa ngokusobala ukuthi ubuciko namasiko kungenza lukhulu ekwakheni ukuthelelana amanzi nokubuyisana phakathi kwezinhlanga ezahlukahlukene.

UBiyela (2000) uyakufakazela lokhu lapho ethinta iculo loxolo nokubuyisana likaMaskandi uPhuzekhemisi elithi,

Ngo – 49,
 Ngo – 49,
 AmaNdiya asishaya sindawonye
 Kwakungekho zinhlangano lezi ...

Nakuba iculo elingenhla ligxile kakhulu ekubuyisaneni kwezinhlangano zezombusazwe ezazilwa zodwa, kepha lithinta impi lapho kwakutholene phezulu izinhlanga ezimbili, amaNdiya namaZulu, ngonyaka we-1949 neyalwelwa kuso lesi siFundazwe saKwaZulu-Natal. Kanti kubuye kwaqubuka omunye umsindo okhomba ukungadlalani kahle phakathi komphakathi wamaNdiya nabantu abaNyama oqutshulwe yingoma kaMbongeni Ngema ethi AMANDIYA. UMnumzane uRaj Govender engxogxweni yakhe nabephephandaba i-*Sunday Times KZN 2003, October 15*, ebuzwa ngokushiwo yingoma kaMbongeni Ngema ukubeka ngokusobala ukuthi akanakulibalekela iqiniso lokuthi zisagxilile izingxabo zenhlukwano phakathi kwemiphakathi yabaNyama namaNdiya njengalokhu kuye kwavela engomeni kaMbongeni Ngema AMANDIYA. UGovender ukugcizelela lokhu ngokuthi,

I would be lying if I said otherwise. These divisions, though, are historical. Separate development has created a chasm between different race groups.

Okuhunyushwe ngokuthi:

Ngiyobe ngibhobhoza aluhlaza cwe uma ngingalokhu ngibika imbiba ngibike ibuzi. Lokhu kwahlukana, nokho, kunomlando. Ukuhlaliswa ngokwahlukana kuye kwadala enkulu inkelenkele yegebe phakathi kwezinhlanga ezahlukene.

Phezu kwakho konke ukwahlukana okungavela lapha nalaphaya uGovender ubona inhansi yokukhanya ngokuba iNingizimu Afrika ibusiswe ngendlela eyinqaba ngokwakhiwa yizinhlanga ezahlukahlukene nezinamasiko ehlukenene, lapho uhlanga ngalunye lukhombisa ukuzazi uqobo lwalo ngendlela oluhluke ngayo kolunye uhlanga lwesinye isizwe. UGovender uveza ukuthi sisonke singakha isikhonkwane kanye nothingo lwenkosazane ngamasiko ukukhombisa ukuthi abantu bezinhlanga ezahlukene bangaphilisana ndawonye ngokuzwana.

UDokotela LPHM Mtshali owabe enguNdunankulu waKwaZulu-Natal (2003) ngesikhathi sokwenziwa kwalolu cwaningo, ukhuthaza ukuzwana nokubekezelelana ngokwamasiko ngenkulumo yakhe ayethula ekugujweni kosuku lokuBuyisana nokuKhumelana uMlotha oNdini lapho ethi,

It is not sufficient to admit that our people were wronged and treated harshly for no rhyme nor reason. We need to walk the difficult road to reconciliation which demands of us candor, forthrightness and honesty.

Okuhunyushwe ngokuthi:

Akwanele nje ukwamukela ukuthi abantu bakithi boniwa futhi baphathwa ngesihluku ngale kwesizathu. Sidinga ukuqwala umqansa wokubuyisana nokuxolelana okusibiza ubuqotho nokukhuluma ngokungesabi, ukwamukelana kanye nokuthembeka.

Lapha uDokotela uMtshali ubahloma uphapse lwegwalagwala labo abashumayela uxolo, ukuzwana, ukubekezelelana kanye nokukhumelana umlotha kwezinhlanga ebezinukelana iququ lengangakazane phambilini ukuze kwakheke isizwe saKwaZulu-Natali esinokuzwana nesigubha ngokuhlanganyela imigubho yamasiko yesizwe ngesizwe.

UMnumzane Sbusiso Ndebele owathatha izintambo zokuba nguNdunankulu waKwaZulu-Natali kusukela ngonyaka we-2004 emva kukaDokotela LPHM Mtshali naye enkulumweni yakhe ayethula eMkhosini weLembe (2004) wakugcizelela ukubaluleka komoya wokuxolela nokubekezelela ezinye izizwe njengalokhu neSilo uShaka kaSenzangakhona senza ngendlela semukela amaNgisi.

NgokukaMhlongo ukuhutshwa kwamahubo nezinkulumo zezombangazwe ukubona lokho kunganele njengalokhu kungavezi imisebenzi yobuciko eyasungulwa inkosi uShaka, imisebenzi efana nokwenziwa kwemikhonto, amaqhinga okuhlasela afana nalelo lokusebenzisa umfanekiso wezimpondo zenyathi. Imigubho efana nalena ingadlala enkulu indima ukukhulisa ubuciko nokufundisa ezinye izinhlanga ngamaqhinga nobuhlakani besizwe samaZulu obabuvela enkosini uShaka njengalokhu esahlonishwa umhlaba wonke. UMhlongo ubona osopolitiki besebenzisa kakhulu ubuciko ukufeza izinhloso zabo kwezombangazwe nokuyinto ayibuka iyingozi ngoba kubulala amandla obuciko. Ukubuka kungaba yinto encomekayo ukuba osopolitiki bakhuthaza abalandeli babo ukuba bayokwethamela imisebenzi yobuciko ezindaweni zeshashalazi ukuze zonke izinhlanga ziqonde kangcono impilo nosikompilo lolunye uhlanga, lokho okungaholela ekutheni uhlanga nohlanga luqonde futhi luhloniphe olunye uhlanga.

4.5.3 UMkhosi WoKweshwama

UMkhosi woKweshwama wabe wehlukaniseke kabili, kukhona umkhosi owaziwa ngokuthi umkhosi omncane obizwa ngokuthi ngukunyathela kanye nomkhosi omkhulu. Umkhosi omncane bekungumkhosi obuqondana nenkosi, lapho kweshwama yona kuqala anduba kweshwame abantu emzini yabo. Kulo mkhosi omncane kwabe kubakhona imithi ebilungiselwa inkosi, ngoba kweshwama yona. Le mithi iphekwa nezinhlobo zonke zokudla njengamaselwa, ummbila, imfe kanye noselwa oluzimilela endle nolwabe lwaziwa lapho lumila khona. Inkosi ithi uma isikudla lokhu kudla, ikuluma ngakunye bese ikukhafula ingakudli. Lo

mkhosi ubungethanyelwa yisizwe sonke kepha bekuba khona labo abakhelene nenkosi kanye nebutho elithile kubandakanya namaqhawe, Masondo (1940:35).

UMasondo (1940) uqhuba ngokuthi kwesinye isikhathi bekuphunywa kuyozingelwa kuqala inkosi ingakeshwami, iphume nayo uqobo lwayo, khona kutholakala izicutshana zezinyamazane ezinkulu, ukuba inkosi iqine, ngoba bekuthi uma inkosi isiyisebenzisa imithi yayo, ixutshwe naleso sicutshana. Ikakhulukazi bekuvama ukuthi kutholakale imbube, ngoba kuyisona silwane esikhulu, umhlathi ongehlulwa thambo. Iyothi ingeshwama inkosi kube yikhona beshwama-ke abantu bonke.

Abantu nabo babethatha imithi eabayo yokweshwama engamagxolo noma izimpande, noma eziyizigaxa, iqotshwe ibisihlanganiswa nezinhlobo zonke ezitshaliwe zokudla kuphekwe kanye kanye. Kwabe kuphekwa kusihlwa kuyasa sekuvuthiwe, kuthi ekuseni abesilisa baqonde ngasesangweni lesibaya bayodlela khona le nhlanganisela yokudla nemithi. Umuntu wabe ekuluma kancane, abesekukhafula angakugwinyi, abesewashaya wonke amalunga omzimba athi "Doloqina, doloqina", esho eziqinisa, ngoba ukudla okusha kubanga ubuthakathaka kwabansundu njengokusho kwabo abakuqala. Athi angakwenza konke lokho umuntu, abesekudla-ke akugwinye ngoba umhlola uqale ngawo wawukhafula, okulandelayo sekulungile khona akusenacala.

Abantu babethi bangeshwama bese behambisa ulibo komkhulu enkosini bese bethi bangeshwama-ke bona bese bekudla-ke ukudla ngoba inkosi isiyeshwamile kuqala bona bese belandela yona. Kube yikhona wenziwayo umkhosi omkhulu lapho kuzohlanganyela uZulu wonke.

UMyburgh (1942:309) ubeka ngokuthi amabutho abehamba ayofuna inkunzi emnyama bhuqe engenabala, ecijileyo, ehlabayo. Le nkunzi ibifunwa kude le emadlelweni yebiwe khona ngoba phela umnikaziyo bebengayiceli kuye. Elinye ibutho belihamba liyofuna uselwa. Uselwa lolu alutshalwa; lumila olwandle lapho amabutho ayaye alufune aluthole khona. Yilo-ke olufike luthathwe yizinyanga zenkosi ziyelaphe ngalo kanye nayo le nkunzi emnyama.

Inkunzi-ke yona iyashiswa lapho isihlinziwe. Inyama yayo ayiphekwa; ibengwa imibengo emikhulu engangengalo, yosiwe idliwe yiwo amabutho. Idliwa kanje: kuthi uma umbengo usuvuthiwe uthathwe uphoswe phezulu, amabutho awunqake awudle ungahlalanga phansi.

UMasondo (1940:36) ubeka ngokuthi ingqikithi yonke mayelana nokweshwama, noma zabe zikhona ezinye, kwabe kungukuba abesilisa bangabi yizintekentekana, bathi noma beya empini baqine, ngoba ngisho nenkosi yabiqiniswa ngaleyo nkathi ukuze izinyathele izitha zayo.

UKhumalo ephawula ngoMkhosi woKweshwama ukubeka kucace ukuthi lo mkhosi ubalulekile kodwa awunasasa kakhulu ngoba ezinye izizwe kaziwenameli ngendlela owenziwa ngayo. Bambalwa abantu abaziyo ngalo mkhosi nabaziyo ukuthi ubaluleke ngani. Kukhona nje asebephumele obala bathi lo mkhosi kawuqedwe ngoba bengazi ukuthi esizweni samaZulu iNgonyama isuke izoqala yandulele isizwe ngokudla ukudla okusha kwalowo nyaka. Kungakho lo mkhosi ubizwa ngokuthi unguMkhosi woKweshwama ngoba ukweshwama kusho ukuqala into entsha. Yingakho kubuthwa ibutho elisha ngalolo suku lo mkhosi. Abanye abantu bayaye babone kubulawa inkunzi ngesandla bese bethi yisihluku. Kuyaye kuthi uma abantu into bengayazi bathi kayiyekwe, babeke izicana. Akekho owake wama entabeni wahlaba isiko lamaNdiya okuyisiko lawo ukuthi ahambe emalahleni avuthayo.

UNhlumayo (2007:62) uveza ukuthi zonke izizwe zaKwaZulu-Natali zazinesiko lazo lokweshwama. Leli siko lalenziwa njalo lapho kungena ukwindla, kuzodliwa ukudla okusha. Umgubho wokweshwama ubukade wenziwa yisizwe sonke futhi wenzelwa komkhulu. Nawo wawuqinisa amabutho ezimpini wenziwa yinyanga yakomkhulu. Bekuba yinkosi eshwama kuqala. Imithi ibihlanganiswa, ithakwe nokudla okusha lapho sekuvuthiwe emasimini. Amadoda ayefika komkhulu azophuza intelezi eyenziwe yinyanga. Njalo uma kwenziwa leli siko lokweshwama, kwakufunwa umuntu wakwesinye isizwe abanjwe abulawe. Ugebhezi lwekhanda yilona olwaluphalazela inkosi. Umuntu obonwe edla

ukwindla inkosi ingakeshwami, ubejeziswa kanzima ngoba kuthiwa uletha umkhokha esizweni sonkana ngokuthi uzoletha indlala ezweni noma isizwe sihlaselwe ngamanye amakhosi.

UNyembezi noNxumalo (1966) baveza ukuthi ukweshwama kwabe kulisiko lokubonga ukudla emasimini nokuqinisa isizwe singabi yintekenteke. Isizwe senkosi sibuthanela komkhulu ukuzosingatha inkosi yaso ngesikhathi yeshwama. Lo Mkhosi woKweshwama ugujwa lapho sekuvuthwe ukudla kwehlobo emasimini bese inkosi iqalisa ukudla okusha kwehlobo ngaphambi kokuba isizwe siqalise ukudla ukudla okusha. INgonyama yesizwe samaZulu, iSilo Samabandla, iNkosi uZwelithini nokuyiyona ebisabusa ngesikhathi sokwenziwa kwalolu cwaningo, uMkhosi woKweshwama iwugubhela esigodlweni sayo saseNyokeni, KwaNongoma. Iphawula ngalo mkhosi iNgonyama yacashunwa ephephandabeni Isolezwe (2006:6) ibeka ngokuthi,

Leli siko lingumthandazo wesizwe samaZulu. Ngelinye labalulekile kakhulu esizweni. Kuyaziwa ukuthi uma lingagcinwa leli siko ngeke ine imvula nokuyindlala yodwa. Kumanje nginezindodla zesivuno sokuqala esiqhamuka esizweni sami, nokukhombisa inala. Ukuze leli siko lihlale likhona, ngiphonsa inselelelo imiNyango kaHulumeni efanele ukuba iqinisekise ukuthi alishabalali ngoba isizwe siyisizwe ngamasiko aso nangokuwagcina siwakhuthaze,

UMkhosi woKweshwama cishe ungumkhosi ojule kunayo yonke eminye imikhosi egujwayo esizweni samaZulu, kwazise lo mkhosi uqhutshwa ngendlela enokungavuleleki kakhulu emphakathini ngenxa yezimfihlo nemigilingwane okuqhutshwa ngayo ngendlela yasebukhosini kuphela. Kunezikhathi lapho bengavunyelwe abathwebula ngezithombe zanoma yiluphi uhlobo. Ishwamo lihambisana nokuqiniswa kwenkosi ngemithi ethakwe ngazo zonke izilimo zokudla okusha nokuvunwe ngalowo nyaka ishwamo elenziwa ngalo. Lokhu kwenziwa ngokuba nemicikilisho engavulelekile esizweni eyenziwa yiNgonyama neqondene nayo uqobo. Isolezwe (2006), likubeka ngokusobala ukuthi yilona futhi leli siko eliyimfihlo kunawo wonke amanye agcinwa yisizwe samaZulu neNgonyama yaso kanti lingumthandazo wesizwe.

Lo Mkhosi woKweshwama uhambisana nokubanjwa kwenkunzi ibulawe ngezandla ngale kokusebenzisa izikhali noma umkhonto. Inkunzi ibanjwa ibulawe libutho elidle amaqatha enyama ababayo anentelezi ukuze libe libutho eliqinile, kwesinye isikhathi kuba nokubuthwa kwebutho elisha. Inkunzi ibanjwa yizinsizwa ezisangena ebubhungwini futhi akafunakali umuntu osuke ekade evakashela elawini maqede ebesezohlanganyela nalabo abazobamba inkunzi ngoba lowo muntu uthathwa njengongahlanzekile. Abantu besifazane kabasondeli esibayeni ngesikhathi sekubanjwa inkunzi nalapho sekwenziwa imicikilisho eqondene nesiko kwazise kusuke kungumsebenzi oqondene nezinsizwa kanye neSilo uqobo. UMkhosi woKweshwama uqhutshwa ngokuhutshwa kwamahubo esizwe. Inyosi yona ide igedeza ihasha izibongo zenkosi ebusayo kuhlenganise nezamakhosi asakhothama ukuze umkhosi uhambisane nezibusiso zokusingathwa ngamakhosi amadala.

Nawo lo Mkhosi woKweshwama uthatha isikhathi esicishe sibe ngangesonto. Usuku lwawo akekho obanolwazi lwalo kuse kude kubandakanya ngisho iNgonyama uqobo kwazise usuku lokwenziwa kwalo mkhosi luncike kakhulu emvelweni, lwazeka sekuseduze kakhulu ngokulawulwa yinyanga emkhathini ukuthi ikusiphi isimo ngoba kumele inyanga ibe ngegcewele.

Kuvelile ngaphambilini lapho bekubhekwa khona uMkhosi weLembe iSilo saKwaDukuza inkosi uShaka ukuthi ukugujwa kwawo kwaqhakambisa ukuhlanganyela kwabantu bezinhlangano zezepolitiki ezahlukahlukene nabangafaniswa nabantu bezinhlanga ezahlukene njengalokhu izinqubo nezinkolelo zabo zisuke zingafani, kanjalo nawo lo Mkhosi woKweshwama nawo ukukhombisile ukuhlanganisa abantu bezinhlanga ezahlukene kanye nokutshala umoya wokuzwana nokubekezelelana nokungenye yezinhloso zalolu lucwaningo. Phakathi kwezethameli zalo mkhosi bekukhona phakathi kwazo nalowo owayekade enguMengameli wezwe laseMozambikhi uMnumzane Joaquim Chissano, nowaphawula ngobudlelwano abasanda kubakha neSilo ngenhloso yokwabelana ngolwazi lwamasiko njengalokhu kwavela nokuthi sikhona isizwe samaZulu esikhona laphaya ezweni laseMozambikhi.

4.6 Eminy eYemigubho Yesizwe samaNdiya

Emuva kokuba kade kubhekwa imikhosi egujwa yisizwe samaZulu, lapha kuzobhekwa imigubho yesizwe samaNdiya ngenhloso yokuqhathanisa ingqikithi nomnyombo wokugujwa kwemikhosi nobumqoka bayo, ikakhulukazi ekuletheni ukubekezelelana nokuhloniphana phakathi kwezizwe ezinamasiko ahlukahlukene kodwa zibe ziphila emphakathini omkhulu waKwaZulu-Natal. Phakathi kweminye yemigubho yesizwe samaNdiya kuzobhekwa uMgubho woBuciko Bomlomo, owaziwa ngele – *Eastern Rendezvous*, uMgubho woKukhanya, owaziwa ngelikaDiwali. Le migubho ngokwalolu cwaningo iqokwe njengaleyo enobudlelwano nalolu cwaningo njengoba seyikwazi ukwethanyelwa ngabantu bezinhlanga ezahlukene phezu kokuba kungeyesizwe samaNdiya.

4.6.1 UMgubho WoBuciko Bomlomo – *Eastern Rendezvous*

UPhiko Lwezamasiko lusungule izinhlelo zokugubha imicimbi ehlanganisa izinhlanga ezahlukahlukene nokuyizinhlanga ezabe zingadlalani phambilini. Lokhu Phiko lukwenza ngenhloso yokuqhakambisa ukubekezelelana nokuthakaselela ubunye ngokwahlukana ngamasiko. Imicimbi okubalwa kuyo imikhosi yohlanga lwesizwe samaNdiya eyaziwa ngokuthi *Deepavali*, nokungumkhosi woKukhanya ne-*Eastern Rendezvous*, okungumcimbi woBuciko Bomlomo, lapho kusuke kuculwa amaculo enkolo, amaculo okuzijabulisa kanye nokugida.

Echaza ngemvelaphi ye-*Eastern Rendezvous* uGovender uveza ukuthi umcabango we-*Eastern Rendezvous* wasungulwa ngokwesidingo sokwakha inkundla yokukhangisa ngesasasa labobonke labo ababambe iqhaza emincit Swaneni wokucula nowokulanda kuhlanganisa nemincintiswano yezamasiko kubantu baseNingizimu Afrika abangabokudabuka kwelaseNdiya abakhuluma izilimi ezahlukene KwaZulu-Natal. I-*Eastern Rendezvous* ingumdlalo waseshashalazini odlalwa ngale kokuba ufundelwe isikhashana kanti inhloso yalo mdlalo ukulangazelela okuqondwe ngakho ukuhlanganisa nokwakha ubunye phakathi kwabantu bezilimi ezahlukene emphakathini wesizwe

samaNdiya. Phakathi kokunye okwenziwa kulo mgubho kungabalwa *ibhajan*, *i-orchestra yentsha*, *ikwaya*, *ukusina ngemimese*, *ukusina komdabu* kanye *nomkhuleko ogcwele umhlaba wonke*.

UMkhosi woBuciko Bomlomo, *i-Eastern Rendezvous*, ungumkhosi wokubheka isilinganiso nokukhula kuhlenganisa ukuthuthuka kwamakhono kanye nokujabulela ngokuhlanganyela phakathi kwentsha kanye nabantu abadala bebuthene ndawonye kuvezwa amakhono okwethulwa kwemizwa ngezindlela ezahlukeni kusetshenziswa ubuciko bomlomo nobuhambisana nokunyakaza. Kulo mkhosi kusuke kudlalwa phakathi kokunye imidlalo yesizwe samaNdiya efana nomgido wezinganekwane, umculo wamakwaya waseNdiya njengengxenywe yeqhaza endimeni yobuciko namasiko. Lo mkhosi ungomunye wemikhosi egubha ukwahlukana ngamasiko nokhuthaza ubunye phakathi kwezinhlanga ezahlukeni ngokusebenzisa ulimi olwaziwa umhlaba wonke lomculo nokusina.

Ngokwalolu cwaningo kuzobhekwa kakhulu lo mcimbi we – *Eastern Rendezvous* nokungumcimbi ongagcini ngokwethanyelwa luhlanga lwesizwe samaNdiya kuphela kodwa osuvuleleke nakwezinye izinhlanga ukuzokwethamela kanti futhi sebekhona abantu bohlanga olumnyama ababamba iqhaza ngomculo kulo mcimbi. Lokhu kufakazelwa ngamazwi kaMnumzane uNarend Singh owabe enguNgqongqoshe wezeMfundo Namasiko KwaZulu-Natal (2003) ngesikhathi sokwenziwa kwalolu cwaningo, ngesikhathi edlulisa umlayezo wakhe ngalo mcimbi oHleni loMhleli lwe – *Eastern Rendezvous* (2003:2) lapho ethi,

Although the *Eastern Rendezvous* brings together cadres of highly talented achievers that are drawn for their expertise from the eisteddfods, the programme also affords an opportunity to arts and culture administrators from the various cultural organizations to marvel at their creativities that injects itself into the capsule of culture preservation within the heritage tapestry. We must also understand that we live in a multi-racial, multi-linguistic and multi-cultural society, and an effort like *Eastern Rendezvous* is one such invitation to share unique cultures with fellow South Africans."

Okuhunyushwe ngokuthi:

Nakuba umcimbi we – *Eastern Rendezvous* uhlanganisa ndawonye izingqalabutho zabaphokopheli abanamakhono aphakeme nabatonyulwa ngenxa yobuchule nobungcweti kwezomculo, luhlelo lolu oluphinde lunikezele kubagqugquzeli bezobuciko namasiko abavela kwizinhlangano zamasiko ezahlukenene ngethuba eliyisimangaliso lokuqamba nokusungula, nelizitikelela lona egobolondweni lwempilo lokulondolozwa kwamasiko kule micimbi yamagugu. Sifanele futhi ukukuqonda ukuthi siphila emphakathini obuhlanga-ningi, obulimi-ningi kanti futhi obusiko-ningi, ngalokho imizamo efana nohlelo lwe-*Eastern Rendezvous* lungenye yemizamo yokunxena ukuzokwabelana ngamasiko ahlukile kwamanye ezakhamuzi zaseNingizimu Afrika.

Enkulumeni yakhe uSingh uveza ukuthi abantu badinga ukuhlanganyela bonke abesilisa nabesifazane futhi kube nokubambisana ukusingatha nokwamukela indikimba yobunye ngokuhlukana ngamasiko kanye nokukhuthazela ekusungulweni kwamaxhama angenakuxebuka kumasikompilo obuciko bomlomo nokuyiwona aqinisa umphakathi. UMnumzane Singh uphawula ngokuthi i-*Eastern Rendezvous* iyisinyathelo esikhulu sokuhlanganisa ndawonye amakhono entsha evela emphakathini wezilimi ezahlukenene nowakha abantu bokudabuka kwelaseNdiya baseNingizimu Afrika. Lo mqondo wobuhlakani ungumqondo osuhlwanyele imbewu yokugqugquzela kanye nokulondoloza umculo, ukusina kanye nokuqaphuza kwaseNdiya.

Ukufakazela amazwi kaMnumzane Singh, uMnumzane uBonga Ntanzu obeyiBamba njengePhini lesiKhulu esiPhezulu oPhikweni Lwezamasiko ngonyaka we-2003 ngesikhathi sokuqoqwa kolwazi lwalolu cwaningo, enkulumeni yakhe yalo mcimbi we-*Eastern Rendezvous* (2003:3) uphawula ngokuthi,

The *Eastern Rendezvous* is a major contribution to the arts and culture calendar in the Province of KwaZulu-Natal. Apart from being a social and cultural expression of the Indian community, it also helps promote mutual understanding between people and strengthens the artistic fibre and heritage of the nation.

Okuhunyushwe ngokuthi:

I-*Eastern Rendezvous* ingumnikelo omkhulu kwikhalenda yobuciko namasiko kwisiFundazwe saKwaZulu-Natal. Ngale kokuba yindlela

yokwazisa ukuphilisana emphakathini nangamasiko esizweni samaNdiya, iyasiza ukukhuthaza ukuzwana nokwazana phakathi kwabantu futhi kuqokothise ubuciko namagugu esizwe.

Lolu hlelo lwe-*Eastern Rendezvous* lukhuthaza intsha kanye nabantu abadala ukuhlanganyela emikhakheni enhlobonhlobo luphinde lube yisibonelo esikhazimulayo sokubambisana komphakathi ukuqinisa imizamo yokuziqhayisa ngemvelaphi kanye nokuzazi uqobo. Ephawula ngomuzwa anawo uNtanzu nge-*Eastern Rendezvous*, phezu kokuba evela kwesinye isizwe esimasiko ehlukile kulawo esizwe samaNdiya yize kukhona ukufana okuthile nokuphawulwe ngakho kwesinye sezihlokwana zalolu cwaningo, uveza ukuthi uphawu oluhlukile lwalo mgubho wobuciko bomlomo ngobokunamaka ukhonkolo wobudlelwano kanye nobumbano obungenakuzenzisa nambandela echibini labantu bamasiko anhllobonhlobo, ngalokho nomuntu ongaveli esizweni samaNdiya kodwa kunalokho uzwa ukunotha kokuhlukana ngamasiko kwaseNdiya kanye neninginingi lezinhlobo zobuciko. UNtanzu uqhuba athi,

This production tends to open the dialogue and compels artist and audience to interact on a level that nourishes the cultural quest and simultaneously satisfy the pursuit of the artist to achieve artistic excellence.

Okuhunyushwe ngokuthi:

Lo mgubho uhlose ukuqubula ingxoxo phakathi kwabantu futhi iphoqebele iciko nabethameli ukuba bahlanganyele ezingeni elinika amandla okuhlwaya khona manjalo kugculise ngokukufuna kweciko ukufinyelela esiqongweni sobuciko.

Kulolu lwazi umcwaningi aselwethule ngenhla lukhombisa ngokusobala ubumqoka bomgubho wamasiko we-*Eastern Rendezvous* njengeminye yemigubho esemqoka kulolu cwaningo ekwakheni ukuzwana nokubekezelelana ngamasiko kwezinhlanga ezahlukene KwaZulu-Natal. Ngezansi kuzobhekwa umgubho wokukhanya owaziwa ngelikaDiwali ngenhloso yokuthola ulwazi neqhaza elibanjwe yilo mgubho ekwakheni ukuzwana nokuhloniphana phakathi kwezinhlanga ezahlukene.

4.6.2 UMgubho Wokukhanya – Diwali

UDiesel noMaxwell (1993:88) baphawula ngokuthi uDwali/Deepavali (umgubho wokukhanya) ungumgubho ogujwa ngezikhathi zika-Okthoba kuya kuNovemba. Umgubho kaDwali waziwa njengomgubho wasekhaya ngenxa yokuthi uvamise ukugujelwa emakhaya kanti ugujwa cishe yiwo wonke umphakathi wamaHindu azinze eNingizimu Afrika. Lokhu kufakazelwa ngamazwi kaGovender (2003) ephepheni alethula emhlanganweni wokucobelelana ngolwazi ngamasiko eThekwini lapho ephawula khona ngokuthi uDwali ungumgubho owethanyelwa ngumuntu wonke wesizwe samaNdiya ikakhulukazi lawo angamaHindu, awukhethi ngaminyaka yobudala bomuntu. Wonke umuntu uzwakalisa intokozo yakhe ngokukhanyisa iziphefu ezibizwa ngokuthi ngama'diyas', kuhlotshiswe nezindlu, kuqhunyiswe nokhilikithi, kumenywe nabathandiweyo ukuba kuzobuswa ndawonye. Ukukhanyiswa kweziphefu kuluphawu lokukhothamela othixo ukuba kutholakale umnotho, impilo, ulwazi, ukuthula, ubuqhawe kanye nodumo.

4.6.2.1 Imvelaphi Yomgubho kaDwali

UKuppusami (1983:55) uphawula ngokuthi kuyo yonke imigubho uDeepavali kungashiwo ngale kokunanaza ukuthi ungumgubho ogujwa kakhulu ukwedlula yonke eminye imigubho egujwa yisizwe samaHindu. Imvelaphi yalo mgubho kayicaci kahle kodwa noma kunjalo ngemuva kwamakhulunyaka izindaba zasendulo mayelana nemvelaphi yalo mgubho ziya ngokuya zikhula zibandakanya noma zikhombisa imikhosi yokubaluleka kwesizwe. Imvelaphi kaDeepavali ifanekiswa yilabo abakhonza iNkosi Vishnu njengonkulunkulu ophakemeyo wokugcotshwa kwenkosi uRama nowabangowesikhombisa ukuthatha umzimba womuntu ewuthatha kuVishnu. Ngobusuku bokugcotshwa kuthiwa kwabakhona ukukhanya ezweni lonke nokuyikhona okwakhombisa ukukhazimula kobukhosi bukaRama nokwabeka uphawu lokusuka kwemimoya yobumnyama emhlabeni kwase kuthi ukukhanya nobucwazicwazi bakhomba uphawu lukaRama eholu umhlaba ewususa ebumnyameni ewuholela ekukhanyeni.

UGovender uqhuba ngokuthi umgubho kaDiwali ngokungananazi ungomunye wemigubho yesizwe samaHindu omkhulukazi futhi nonobukhazikhazi ngendlela eyinqaba kanti futhi uqukethe imizekeliso emininginingi ehambisana nemvelaphi yalo mgubho. Omunye wemizekeliso wemvelaphi walo mgubho yilowo wokuthi iNkosi uVikramaditya wagcotshwa ngalolu suku kanti omunye umzekeliso yilowo okhuluma ngokungena esihlalweni sobukhosi kukaVishnu esikhundleni sikaBali. Kukhona futhi omunye umzekeliso wokubhujiswa kukaNarakasuran ebhujiswa yiNkosi uKrishna ngalo usuku lukaDiwali, kanti okuyiyona nkolelo enkulu yileyo yokuthi uRama kanye noSita babuyela e-Ayodhya bevela ekudingisweni kweminyaka elishumi nane emva kokubulala uRavana, ngakho-ke uDiwali ungumkhosi wokugubha lo mcimbi ohlahlamelisayo.

4.6.2.2 Umongo Womgubho KaDiwali

UKuppusami uqhuba ngokuthi u*Deepavali* usho ukukhanya noma ubucwazicwazi obuvela kulungelunge lokukhanya futhi kungalokhu umgubho ubizwa kanjalo ngenxa yokukhanya okwakha isisekelo sokugujwa kwawo. Ukukhanya kungukuhlanekezela ubumnyama kanye nenkungu yokungazi kungalokhu imizi eminingi yesizwe samaHindu ikhanyisa iziphefu ukukhombisa ukuthi umkhuleko uyayixosha yonke inkungu yokungazi bese kuthi ukukhanya kukuholele endleleni yokuqonda ngokuphelele inhloso yokuphila.

UGovender (2003) ephepheni elethulwa emhlanganweni wokucobelelana ngolwazi eThekwini uchaza ngokuthi igama elithi *Diwali* liyisifinyezo sebizongxube elithi *Deepavali* okuligama elakhiwe ngu*Deepa*, ochaza *isiphefu* kanye no*Oli* ochaza *imisebe* noma ukuphuma kwemisebe yokukhanya kwesiphefu. Ukuhlangana kuka*Deepa-Oli* kwakha ngokujwayelekile igama elithi *Deepavali*. Ngakho u*Deepavali* ungumgubho oletha ubucwazicwazi kanye nemisebe yokukhanya kwethemba nenkuthalo nokuqina okungenakuzanyazanyiswa.

UMkhosi kaDiwali ugujwa isikhathi esilinganiselwa ezinsukwini ezine, lapho usuku lokuqala lomkhosi luyinkomba yokunqotshwa komoya omubi wobumnyama uNaraka Chaturdasi enqotshwa nguLord Krishna kanye nonkosikazi wakhe uSatyabhama. Ukunqotshwa kwalo moya omubi wobumnyama kubuye kuchazwe ngokuthi abazali akufanelekanga ukuba babemathintanyawo ekujeziseni abantwana babo lapho bedlebeleka benhlahlatha endleleni yokungcola. Usuku lwesibili lomkhosi kunenkolelo yokuthi iNkosazana uLakshmi isuke isemoyeni wobumnene ithokozile bese iphumelelisa izifiso zabangcwele bayo. Kunenkolelo yokuthi labo abakhonza iNkosazana uLakshmi ngalolu suku bayophiwa yonke inhlobo yengcebo. Usuku lwesithathu ngelokuphuma kukaBali ePathala Loka eyobusa iBhuloka njengesipho senhlahlaha esiphiwa yiNkosi uVishnu. Usuku lwesine lwaziwa ngokuthi yiYama Dvitiya, ngalolu suku odade bamemela abafowabo emakubo, Govender (2003).

UDiesel noMaxwell (1993:88) babeka ngokuthi umgubho wokukhanya uhambisana phakathi kokunye nalokhu okulandelayo:

- Ukunqoba kokubuya kukaRama kanye noSita bebuyela e-Ayodha.
- ULakshmi (isiThixoKazi senhlahlaha nengcebo) kanye nokushada kwakhe noVishnu.
- Ukubhujiswa kwedimoni elikhulu elinguNarakasura libhujiswa nguKrishna.

UKuper (1960:212) efakezela lokhu okushiwo nguDiesel noMaxwell ngenhla wenaba ngokuphawula ukuthi umgubho kaDeepavali uhunyushwa ngezindlela eziningi lapho amaHindi amaningi kanye namaTamil bewubona ngokuthi:

- (i) Ugubha isikhumbuzo sokubuya kukaRama emuva kokuba ebulale uRavana, inkosi yaseLanka (Ceylon), maqede wabuya nomkakhe uSita. Ngakho labo abakhuluma ulimi lwesiHindi lo mgubho bawuthatha njengeholidi lentokozo, kanti labo abakhuluma ulimi lwesiTamil bona lo mgubho kabawuthathi njengomgubho wokuthokozelwa ngoba uRavana bamthatha njengenkosi yabo

futhi eyinkosi eyayilungile, nanoma amthatha uSita wamfaka embusweni wakhe, kodwa akazange amhlukumeze ukuhlonishwa kwakhe uSita. AmaTamil kunalokho akhulekela abafile ngosuku lukaDeepavali.

- (ii) UDeepavali ugubha ukubuya kwendoda elungile (uRama) emuva kweminyaka elishumi nane isekudingisweni. Kulokhu kuhumusha kuthiwa uRama waqala endaweni yaseningizimu kwase kuthi ngosuku lwesibili wafinyelela kwelasenyakatho, kungakho abakhuluma ulimi lwesiTamil bewugubha kuqala uDeepavali kunalabo abakhuluma ulimi lwesiHindi.
- (iii) (a) Ugubha isikhumbuzo sikaNarakasura, inkosi elungile othabatha izimpahla zabadla izambane likapondo azinike labo abampofu. Izicebi ngokuqamba amanga zafuna futhi zafumana usizo lukaKrishna owaciba ngomcibisholo uNarkasuram, nokwathi ngaphambi kokuba afe, wachazela uKrishna inhloso yokwenza kwakhe. Njengomhlomulo, usuku onyakeni luba ngolwekhethe ngenhloso yokumhlonipha – lolu suku lwaziwa ngokuthi nguDeepavali, ngokusho kwalabo abakhuluma ulimi lwesiTamil.
- (b) UNarakasura munye noHarina Kus, inkosi engcolile. Kwathi emuva kokuba akhe ubhayela ukubasela amabhodwe, waphonsa phakathi owesifazane nabantwana bakhe abathathu wabagquma phakathi. Kwala noma unina walona wesifazane esekhala ebubula enxusa ukuba badedelwe bakhishwe esithandweni somlilo kodwa wenqaba. Ngenxa yosizo lukaRama lona wesifazane nabantwana bakhe bakhululwa esithandweni somlilo maqede kwaphoswa yena uNarakasura emlilweni wabulawa ngendlela emangalisayo, ngokusho kwalabo abakhuluma ulimi lwesiHindi.

UMkhosi kaDiwali ukhombisa isidingo esikhulu sokuthi wonke umuntu akangagcini nje ngokuqonda okuqukethwe yilo mgubho kodwa kunalokho kutshaleke inhlanga yokukhanya nokuhlonipha amagugunqangi amasiko esizwe samaNdiya. Ngaleyo ndlela lo mkhosi ukhombisa ukuba semqoka ukusebenza njengezinye zezindlela zokudala ukubekezelelana nokuhloniphana kwezinhlanga ezahlukenene, inqobo uma izinhlanga seziqonda kangcono ngesiko kanye nomkhosi wesinye isizwe. Lokhu kufakazelwa ngamazwi kaGovender (2003) ephepheni elethulwa emhlanganweni wokucobelelana ngolwazi eThekwini,

It should be a time when the world realise the error of choosing diabolic, for it has brought humanity to an impasse where violence, disrespect and self-annihilation seem to be the order of the day. If each of us plays a meaningful role in spreading the message of Deepavali, there will be a definite change in the hearts and minds of our nations.

Okuhunyushwe ngokuthi:

Kufanele kube yisikhathi lapho umhlaba ukuqonda khona lokho okungamaphutha okuqoka ububi ngokwesabekayo, ngokuholela ubuntu endleleni engenambuyiselo lapho udlame, ukungahloniphi kanye nokuzibhubhisa kubukeka kuba yiyona ndlela yokuphila yemihla ngemihla. Uma omunye nomunye wethu engashumayela umlayezo womkhosi wokuKhanya, kungabakhona ukuphenduka ezinhliziyweni nasezingqondweni zezizwe zethu.

Ukuvuleleka kwalo mgubho kubo bonke abantu bezinhlanga ezahlukenene zalapha KwaZulu-Natali kungaba nelikhulu igalelo ezimpilweni zomphakathi nokuthi wonke umphakathi uqonde inhloso enkulu equkethwe yilo mkhosi. UGovender (2003),

On Deepavali day, everyone forgets and forgives the wrongs done by others. There is an air of freedom, festivity, and friendliness everywhere. This festival brings about unity. It instills charity in the hearts of the people.

Okuhunyushwe ngokuthi:

Ngosuku lukaDeepavali, wonke umuntu uyakhohlwa futhi athethelele amacala alabo abamonile. Kuba nokuheleza komoya wenkululeko, wokugubha umkhosi, wobungane kuyo yonke indawo.

Lo mkhosi ungokwandisa ubunye. Utshala kancane kancane inhlansi yozwelo nesisa ezinhliziyweni zabantu.

Umlayezo oqukethwe wukugujwa kukaDiwali yilowo wokuxosha ubumnyama nokuletha ubunye phakathi kwabantu, ukuqeda ukucwasana phakathi kwesicebi nompofu kanye nokwazisana nokwelekelelana lapho omunye eswele. Ukugujwa koMkhosi kaDiwali kukhombisa ukuthi kunesidingo esikhulu sokuba usatshalaliselwe nakwezinye izinhlanga ungagcini nje esizweni sohlanga lwamaNdiya ngenxa yobuhle bomphumela kanye nezinhloso zawo. Kuyacaca ukuthi ngalo mkhosi izinhlanga ezahlukehlukene zaKwaZulu-Natal zingakwazi ukuhlalisana ngobunye nangokuzwana njengalokhu lo mkhosi ukhuthaza umoya wokuzwana nobunye nokukhulekelana ngale kokucwasana nganoma yiluphi uhlobo lokubandlululana.

4.7 Imicimbi Exube Izinhlanga Ngokwehlukana Ngokwamasiko

Ngezansi kuzophawulwa ngemicimbi yezinhlanga ezahlukelele ngamasiko lapho zihlanganyele ndawonye ukuzokwabelana ngolwazi maqondana nokwahlukana ngokwamasiko. Kule micimbi umcwaningi wabe ezibonela mathupha ukwenzeka kanye nokuqhutshwa kwayo. Imicimbi okuzokhulunywa ngayo ngezansi yilowo okhuluma ngokunambitha ukudla kwezinhlanga ezahlukelele, umgidi wesitimela kanye nalowo wabahlali abavela kwelaseNdiya kanye nezizwe ezahlukelele ezivela emazweni angaphandle kwaleli zwe laseNingizimu Afrika. Lokhu umcwaningi ukwenza ngenhloso yokubheka ukubekezelelana ngamasiko kwezinhlanga ezahlukelele, ukuhanjelwa kwemicimbi yamasiko exube izinhlanga, ukusetshenziswa kwemvunulo ngokwehlukana kwamasiko kubandakanya ubusikoningi kanye nobuliminingi.

4.7.1 UMcimbi Wokunambitha Ukudla Kwezinhlanga Ezahlukelele

Lona ngumcimbi oyingqayizivele futhi ongumklamo onesithunzi nowenzelwa ezinkundleni zemidlalo eMgungundlovu ezaziwa *ngeleRoyal Show Grounds* minyaka yonke. Umcimbi wokunambitha uhlelwa futhi ugqugquzelwa nguMnyango Wezobuciko, Amasiko Nezokuvakasha esifundeni

saseMgungundlovu. Lo mcimbi ungeminye yemicimbi egqugquzela nekhuthaza ubusikoningi kanye nobuliminingi phakathi kwezinhlanga ezahlukeni ezakhele iKwaZulu-Natali. Ungezinye zezinhlelo ezisebenza njengebhuloho lokuhlanganisa izinhlanga zamasiko ehlukahlukene ukuze kube khona ukwazana nokuqondana okungcono kokuholela ekwazini nasekuhlonipheni amasiko ezinye izinhlanga. Kulo mcimbi isizwe nesizwe sinxuswa ukuba sishiyelane inkundla ngalokho okungumongo nokwenza isizwe lesi sahlukile kwesinye isizwe ngokwamasiko. Phakathi kokunye okwabelwana ngakho kubalwa indlela yokupheka ukudla, imvunulo, ukusina kanye nokugida. Nanka amanye amaqembu ezinhlanga ezahlukeni abe ebambe iqhaza kulo mcimbi:

- ElamaBhunu elaziwa nge-Afrikaans Bosveld
- ElaseBolivia
- ElaseCuba
- ElamaNgisi
- ElamaFulensthi
- ElamaJalimane
- ElaseGhana
- ElamaGriqwa
- ElamaHindi
- ElamaGujarati
- ElamaSulumane
- ElamaTamil
- ElamaNtaliyane
- ElamaPutukezi
- ElamaSkotshi
- ElabeSuthu
- ElamaVenezuwela
- ElamaXhosa kanye
- NelamaZulu

Abantu ababethamele lo mcimbi babebalelwa emakhulwini ayisishiyagalombili nokuyisibalo esikhomba ukukhula kwesasasa lokwethanyelwa kwalo mcimbi ngokusho kwabahlali bawo. UMnumzane Narend Singh nowabe enguNgqongqoshe woMnyango Wezobuciko, Amasiko Nezokuvakasha ngonyaka wezi-2004 ngesikhathi sokwenziwa kwalolu cwaningo nguyena owabe eyisikhulumi esiqavile sosuku kulo mcimbi. Wakhombisa ukuphuphuma kwenjabulo futhi wakubeka kwacaca ngale kongabazane ukuthi uchazekile ngendlela lo mcimbi ohleleke ngayo futhi uyafisa ukubona imicimbi yalolu hlobo

iqhubeka esifundazweni sonke ngoba yenza izinhlanga ezahlukene zazane kangcono ngokwamasiko azo.

Nakuwo lo mcimbi isizwe nesizwe sabe sakhe izindlwana lapho zazikhombisa khona ngezinhlobo zokudla okuphekwe ngokwesiko lesizwe leso kanye neziphuza ezihambisana nokudla lokho. Izethameli zabe sezihambela izindlwana ukunambitha ukudla kwazo zonke izizwe ezabe ziyingxenye yalo mcimbi nokuthola ithuba lokwabelana ngolwazi ngesiko lesizwe ngesizwe.

4.7.2 Umgidi Wesitimela

Lona ngumgidi owenzeka minyaka yonke endaweni yaseMgungundlovu ngokuhlanganyela nesikole sokugida samaNdiya iKantharuby. Lo mgidi uyisibuko sobukhazikhazi bokugida nokusina okunhlobonhlobo kwezinhlanga ezahlukene nokuveza ubusikoningi. Phakathi kwezinhlanga ezibamba iqhaza kulo mgidi kubalwa ukusina komdabu kwamaZulu, ukusinwa kwebhale, ukusina kwamaPutukezi, ukusina kwamaPantshi (*abaseSpain*), ukusina kwamaBhunu, ukusina kwesiManjemanje (*isiModeni*), ukusina kwaseNdiya osekunesithunzi. Inhloso enkulu yalo mgidi ukutshala inhlanga yothando lokusina kubantu ngokwezigaba zabo kusuka entsheni kuya kubantu abadala kungakhathalekile ukuthi umuntu uqhamuka kusiphi isizwe ngokwamasiko.

UKantharuby Govender ongomunye wabasunguli balo mgidi edlulisa umlayezo wakhe uphawula ngokuthi ubuciko buyindlela ekhethekile yeqiniso okungafanele likalwe ngamaqiniso kodwa okufanele libonakaliswe ngezinga ubuciko obukhulisa ukuqonda kangcono futhi kube nokuthokozela impilo. UGovender (2004:1) ubeka ngokuthi,

The strength of a community lies in its cultural heritage and this is highlighted by its ability to assimilate, integrate and interact with other communities.

Okuhunyushwe ngokuthi:

Ubuqatha bomphakathi buncike kakhulu kumagugu ngokwamasiko futhi lokhu kugqanyiswa ikhono lokufanisa, lokuhlanganisa kanye nokuxhumana neminye imiphakathi.

Lolu hlobo lomcimbi nalo lungolunye lwezinhlelo ezisebenza njengebhuloho lokuhlanganisa izinhlanga ezahlukene ukuba zihlanganyele ukwabelana ngamasiko ngokwahlukana kwawo ngenhloso yokwazi kabanzi ngamasiko esinye isizwe ukuze kube nokuhloniphana ngamasiko emphakathini obanzi. Ukuhlanganyela ndawonye kanye nokuhambelana emigubhweni yamasiko yolunye uhlanga yikhona okungaba nomphumela omuhle wokuba isizwe nesizwe sazi futhi siqonde kangcono indlela yokuphila yesinye isizwe.

Esikhathini okuphilwa kusona namhlanje sekuyisikhathi esingasafani nesakuqala lapho izinhlanga zabe zihlala ngokwahlukana ngezindawo ngenxa yemithetho yobandlululo. Izinhlanga sezihlala lapho zifisa khona inqobo uma zimi kahle kwezomnotho njengoba ungasekho umthetho ovimbela ukuba uhlanga lungahlali ngokwakhelana nolunye. Ngaleyo ndlela lolu cwaningo luveza ulwazi olusemqoka lokuba kube khona ukwazana okuzoholela ekuhlalisaneni ngokuzwana okwembethe ingubo yokuhloniphana ngamasiko, kwazise amasiko yiwona agcina engumhlahlandlela wokuphila kanye nokuphilisana kwabantu emphakathini obanzi.

4.7.3 Isikhumbuzo Sabahlali Ababevela KwelaseNdiya Bangonyaka we-1860 (The 1860 Settlers)

UNaido noChetty (1981:173) babeka ngokuthi ingxenye enkulu yesizwe samaNdiya ekhona iysisizukulwane sabasebenzi ababesebenza ngaphansi kwezikontileka ababeqale basebenza emasimini kamoba eNatali kanye nalabo ababethunyelwe ukusebenza ezimayini zamalahle eNyakatho yeNatali, eMizileni kaLoliwe eNatali kanye nasemasimini kawatela Maphakathi nesiFundazwe. Emuva kokuba isikhathi senkontileka sesiphelile iningi laqoka ukuzinza eNatali liqhubeke nokusebenza emasimini ukwenza umsebenzi wokulima ngenhloso yokuziphilisa.

Indlela yokuphila ababehlelelwe yona yayenza kubenzima ukuba bakwazi ukugcina usikompilo kanye nendlela yezenkolo ababeyiphila njengoba babeyiphila ezweni laseNdiya. Lokho kwenza ukuba afadabale amasiko amaningi amanye aguqulwe ukuvumelana nezimo zempilo abasebephila phansi kwayo nokwaba ukuqala kokuguqukela endleleni yasentshonalanga yokuphila.

UNaido noChetty (1981:179) bathi ngakolunye uhlangothi kukhona labo abaqoka ukuphila impilo yasentshonalanga ngokugcwele kubandakanya indlela yokucabanga kanye nokwenza uqobo ngaleyo ndlela bayilaxaza okwenyongo yenyathi indlela yabo yokuphila yendabuko yasempumalanga. Ukube kwabe kungenxa yombala wesikhumba le ngxenye yabantu yabe seyingabizwa ngokuphelele ngalabo asebemimilitwe lisiko lasentshonalanga neseliqhoqhobale amanye amasiko.

Uhlelo lwesikhumbuzo sokutholeka kuleli kwabahlali ababevela kwelaseNdiya bangonyaka we-1860, nokwaba ngumcimbi owagujelwa eMtateni eThekwini mhla ziyi-16 kuLwezi 2003 lungolunye lwezinhlelo zoPhiko Lwezamasiko lokubamba iqhaza ekugubheni ukuhlukana ngamasiko. Lona kwaba ngumcimbi okhethekile nowagujwa ukukhumbula ukufika kwabaseNdiya nowawukhombisa ukubamukela ngendlela enokwakha ukuthula nokuhlalisana njengezizwe ezakhele iNingizimu Africa ekhululekile.

Kulo mcimbi kwabe kwakhiwe izindlwana zokukhombisa ngemisebenzi ehlukahlukene yobuciko, izevatho kanye nengxubevange yezidlo ezinhlobonhlobo kwezinhlanga ezahlukene zaKwaZulu-Natal. UNGqongqoshe wezeMfundo Namasiko KwaZulu-Natal ngonyaka we-2003, uMnumzane uNarend Singh, wabe esegibela isikebhe kanye nabanye abagibeli, ikakhulukazi abokufika kuleli, okwabe kuluphawu olumele ukutholeka kwabaHlali abavela kwelaseNdiya. Ukwehla kwakhe esikebheni wabe esemukelwa liqembu lendlamu lesizwe samaZulu njengenkomba yokuthakasela ukufika kwezifiki.

Lolu suku lwagujwa ngenkulu intokozo nempumelelo lapho kwakukhona izinhlobonhlobo zomculo nezinhlobonhlobo zokugida okuvela ezinhlangeni

ezahlukahlukene okubalwa kuzona ama-Ayirishi, amaJuda, ama-Skotshi, amaNdiya, amaPutukezi, amaFulentshi, amaGriki kanye nezinye izizwe zokufika kuleli. Ukugubha ndawonye lolu suku kwaletha umoya wokuzwana nokujabulelana lapho isizwe nesizwe sasikhombisa ngesiko laso elehlukile kwelesinye isizwe futhi kubonakale nalapho kuvela khona ukufana kwamasiko ngendlela ebinganakekile ngayo. Lo mcimbi wabukhombisa ngokusobala ubumqoka bobunye ngokuhlukana ngamasiko ngokuthi kube yileso naleso sizwe ngokuthakasela umdlalo wesinye isizwe nokukhombisa ukunotha kwalesi sifundazwe ngokuqukatha amasiko anhlobonhlobo ezizwe ezahlukahlukene.

Ngokusho kukaNaido noChetty (1981) bakubeka ngokusobala ukuthi zikhona izindlela zokuphila ngokwesikhathi samanje zabantu abangamaNdiya ezingabonakaliswa njengesezishintshile, zaguqulwa noma zasuka kulezo zendabuko zabe sezamukela indlela yokuphila yasentshonalanga. Kodwa imiphumela yenhlenganisela yamasiko esikhathi samanje akhomba ukuhluka okukhulu kanye nokuphithana ngendlela exakile kwenza ukuba amasiko abukwe kabusha kubandakanya ukubaluleka kwawo; njengalokhu amasiko amaningi abesengasanakiwe asebuyekezwa; indlela yokuzithokozisa kwabancane nabadala sekuba nkundlanye; kanye nokuningi okuthinta ubuciko sekuthola ukwamukelwa ngendlela ekhethekileyo ikakhulukazi ngokugqugquzelwa okubonakalayo.

4.8 Ukuqhathaniswa Komgcagco Ngendlela YesiZulu NeyesiTamil

Ukuqhathaniswa kwamasiko phakathi kwesizwe samaZulu kanye nesizwe samaTamil kungenye yemizamo yokukhombisa ukufana okukhona enqubeni yalezi zizwe zombili. Ukuqokwa kwesizwe samaTamil kungenxa yokuthi phakathi kwesizwe samaNdiya yisona okubukeka kunokufana kwenqubo yokuphila nesizwe samaZulu. Ngenhloso yalolu cwaningo olubheka lokho okungaba neqhaza ekuhlenganiseni izinhlanga ezahlukahlukene ngamasiko ngenhloso yokuba kwakheke ukuzwana nokubekezelelana ngenxa yokuthi sekwakheke ukuqonda okubanzi kohlanga nohlanga ngolunye uhlanga. Kungalesi sizathu kuye kwabhekwa umsebenzi kaGovender lapho ayebheka khona

ngokuqhathanisa umgcagco ngendlela yesiZulu kanye naleyo okuqhutshwa ngayo esizweni samaTamil.

UGovender ubheka lokho okuthinta indlela yokuxhumana nokuhlonishwa kwamathongo, ukusetshenziswa kwamanzi ukuhlanza umgcagco, izibizo, ukugezisa kanye nokusetshenziswa kwempepho. Konke lokhu kuyinqubo etholakala kuzo zombili izinhlanga, uhlanga lwamaZulu kanye nohlanga lwamaNdiya angamaHindu nakhuluma ulimi lwesiTamil.

For example, *nalungu* process in Tamil wedding, water is sprinkled over the individual's head, which is indicative of spiritual cleansing. Similarly, in a Zulu ceremony the process – *hlambisa* is geared towards spiritual cleansing of the individual about to be married. In another instance, incense or *impepho* is used in both ceremonies to ward off evil and to communicate with ancestors.

Okuhunyushwe ngokuthi:

Isibonelo, inqubo *yenalungu*, ngokomgcagco ngendlela yesiTamil, amanzi achelwa ekhanda lomuntu, okuluphawu lokuhlanzwa ngokomoya wenkolo. Ngokufanayo nangokomgubho wesiZulu, inqubo yokuhlambisa ihlelelwa ukuhlanza ngokomoya wenkolo umuntu lowo ongena emgcagcweni. Kwesinye isimo, *impepho* isetshenziswa kuyo yomibili imigcagco ukuze kuxoshwe imimoya emibi bese kuba nokuxhumana okuhle namathongo.

Kuyakhombisa ukuthi ukuhlalisana ngokuzwana phakathi kwesizwe samaZulu nesizwe samaNdiya kube nomthelela omuhle wokwabelana nokuthekelelana ngokwamasiko phakathi kwalezi zizwe. Ukushintshisana ngezipho ngesikhathi sokuganiselana okubonakala sekwenziwa yisizwe samaNdiya nobekuyinqubo eqhutshwa yisizwe samaZulu, kwakukade kuyinto engaziwa esizweni samaNdiya kepha ngenxa yokuhlalisana okuhle okwaba khona ngesikhathi zihleli ndawonye ngokuzwana ngezikhathi zaseMkhumbane, isizwe samaNdiya sagcina sesiyiphila impilo yokwabelana ngezipho lapho kuganiselwana.

Lokhu kufakazela ukuthi kungaba khona futhi kudlondlobale ukuzwana phakathi kwezinhlanga ezahlukenene ngamasiko ngokuthi uhlanga nohlanga lwazi futhi luqonde kabanzi ngesiko lesinye isizwe kanye nokulihlonipha leli siko ngoba

lisuke lisho lukhulu esizweni leso okuhambisana nobungcwele phakathi. Ulwazi lwalolu cwaningo lukhomba ngokusobala ubumqoka bokuba isizwe nesizwe sazi indlela yokuphila yesinye isizwe ikakhulukazi lapha KwaZulu-Natal ngoba zonke lezi zinhlanga zigcina zibumba umphakathi omkhulu nodidiyele nokuyiwona owakha iKwaZulu-Natal. UGovender ukubeka ngokusobala ukuthi ukuze izinhlanga ezahlukene zikwazi ukuhlalisana, kufanele zibe nevuso nothando lokwazana kangcono kanye nokwabelana. Lokhu kwelekelela kakhulu ekwelapheni amanxeba obuhlungu besikhathi esedlule bese kuphonsa itshe esivivaneni sokwakhiwa kwesizwe esibumbene ngokweqiniso.

4.9 Ukuhlonishwa Kwamathongo

UNaidu (2003) uchaza *Ama-Coorgs* njengohlobo lwamaNdiya olwaziwa ngokuhlonipha amathongo ngendlela efanayo naleyo eyenziwa ngamaZulu. *Ama-Coorgs* ahloniphela amadlozi endlwaneni ekhethekile yokukhonza futhi basebenzisa indlela yokushaya amathambo ukuxhumana namathongo, lokhu bakwenza ngendlela efanayo naleyo okuqhuba ngayo izangoma zamaZulu. Kuyavela ukuthi emgcagcweni ngokwenqubo yesiTamil, amathongo ayathethwa ukuze azobusisa umcimbi lowo. Ukuthethwa kwedlozi kwenziwa ngenhloso yokuthola imvume yokuba umgcagco ube ngothukulelwe ngezindimbane zamathamsanqa. Lokhu kuhambisana nokunikela ngokudla okuphekiwe, izithelo kanye nokuphuzwayo.

Omunye umkhuba otholakala uqhutshwa yizinhlanga ezahlukene yilowo wokuthatha umholo wokuqala wasemsebenzini omusha walowo osanda kuqashwa, ubekwe endaweni engcwele yamathongo, okuyisemsamo, ngenhloso yokuthola amathamsanqa avela kumathongo ngokufika kwawo ebusuku azobusisa umholo. AmaTamil wona umholo wawo wokuqala awubeka ku-*kamachee vilaku*, okuyisiphefu, esihlala egunjini lokukhuleka lapho becela khona izibusiso kwabangasekho.

UNaidu (2003) uveza uMphristi Balasunthara Kurukkal ekufakazela lokhu ngokuthi,

The fragrant smoke wards off evil and is a direct link with ancestors. Even when a person dies, rituals need to be undertaken to make sure that the soul links directly with ancestors.

Okuhunyushwe ngokuthi:

Intuthu yamakha amnandi isebenza ukuxosha imimoya emibi futhi iyinkomba yokuxhumana ngqo namathongo. Ngisho nangesikhathi umuntu edlula emhlabeni, inkonzo ephathelene namathongo kufanelekile ukuba yenziwe ngenhloso yokuqinisekisa ukuthi umphefumulo walowo osedlulile kulo mhlaba uxhumana ngqo namathongo.

UKurukkal uphinde akuveze ukuthi amanye amaHindu enza umhlatshelo ngembuzi noma ngemvu ukushweleza emadlozi. Kanti no-Agnes Mgozi, oyisangoma, uveza indlela yokwenza yesizwe samaZulu ngendlela ehambisana nalokho okushiwo nguKurukkal ngokwamaHindu, ngokuthi amaZulu axhumana namathongo ngokushisa ikhambi lamakha athaphuka kamnandi, okuyimpepho. Uyakuveza ukuthi amaZulu ahlaba inkomo noma imbuzi uma kukhulekwa kwabangasekho ukuqinisekisa ukuthi amathongo athokozile, ngakho zonke izingxoxo nezicelo ziyohamba kahle.

4.10 Ukuqhathaniswa Kwamasiko Ezinhlanga Ezahlukene

Ngezansi kuzobhekwa lokho okugqamile ngomkhosi ngamunye nokuyikhona okukhombisa ukubaluleka okuqinisekethwe kanye nokukhombisa umgomo ofanayo phakathi kwemikhosi yezinhlanga ezahlukene.

4.10.1 UMkhosi WoMhlanga

UMtaka (2006) uveza ukuthi uMkhosi woMhlanga akuwona owokubukisa nje ngomzimba wamatshitshi kodwa ungumthandazo wokuthi abesifazane abayizimbali zesizwe bahlale benezimilo eziyisibonelo kuZulu. UMkhosi woMhlanga usikhumbuza ngokubaluleka kwabantu besifazane okuthi nxa bekhule beziphethe kahle bengenazimilo ezintekenteke, bagcine bakhe imizi.

AmaZulu akholwa ukuthi uNomkhubulwana ungumthombo wenqubekela phambili, isisekelo sezimilo eziqotho, umthombo wenzalo, inala emasimini, ubuhle besifazane, uthando nempumelelo emindenini. Kungalokhu amatshitshi ethatha uNomkhubulwana njengesibonelo esihle sokuziphatha nogqozi kubantu besifazane.

4.10.2 UMkhosi WeLembe

Umlando uveza ukuthi inkosi uShaka yabona ukuthi ngeke lube khona uxolo nokuhlalisana kahle kukhona izizwe ezahlukenene nezazi ukuthi zinamandla, kunalokho kungakuhle ukuba kube nomthetho owodwa ophethe zonke izizwe, umthetho wenkosi eyodwa ebaphethe nabayihloniphayo. Kungalokho-ke iLembe laqala ukuzihlanganisa zonke lezi zizwe ukuba zakhe isizwe esisodwa samaZulu ikakhulukazi ngoba zonke zabe zikhuluma ulimi olulodwa.

Phezu kwakho konke ukwahlukana okungavela inhlansi yokukhanya ngokuba iNingizimu Afrika ibusiswe ngendlela eyinqaba ngokwakhiwa yizinhlanga ezahlukehlukenene nezinamasiko ehlukenene, lapho uhlanga ngalunye lukhombisa ukuzazi uqobo lwalo ngendlela oluhlukile ngayo kolunye uhlanga lwesinye isizwe. UGovender uveza ukuthi sisonke singakha isikhonkwane kanye nothingo lwenkosazane ngamasiko ukukhombisa ukuthi abantu bezinhlanga ezahlukenene bangaphilisana ndawonye ngokuzwana.

4.10.3 UMkhosi WoKweshwama

Ukweshwama kwabe kulisiko lokubonga ukudla emasimini nokuqinisa isizwe singabi ntekenteke. Lo mkhosi uthatha isikhathi esicishe sibe ngangesonto. Usuku lwawo akekho obanolwazi lwalo kuse kude kubandakanya ngisho iNgonyama uqobo kwazise usuku lokwenziwa kwalo mkhosi luncike kakhulu emvelweni, lwazeka sekuseduze kakhulu ngokulawulwa yinyanga emkhathini ukuthi ikusiphi isimo ngoba kumele inyanga emkhathini ibe ngegcewele.

Lokhu kuthi akufane nomgubho kaDiwali njengalokhu nawo ugujwa izinsukwana kanti futhi nokugujwa kwayo kuncike emvelweni lapho kufanele ukuba inyanga emkhathini ibe ngegcewe. Lo mgubho uhambisana nokubonga ingcebo kuNkosazana uLakshmi njengalokhu isizwe samaZulu sona sibonga isivuno kuNkosazana uNomkhubulwana.

4.10.4 UMgubho WoBuciko Bomlomo

Lo mgubho unxenxa izinhlanga ezahlukene ukuba zizokwabelana ngamasiko ahlukahlukene njengalokhu umphakathi okuphilwa kuwo ungumphakathi obuhlanganingi, obuliminingi kanti futhi obusikoningi.

UMgubho wobuciko bomlomo ungumnikelo omkhulu ekhalendeni yobuciko namasiko esiFundazweni saKwaZulu-Natal. Ngale kokuba yindlela yokwazisa ukuphilisana emphakathini nangamasiko esizweni samaNdiya, iyasiza ukukhuthaza ukuzwana nokwazana phakathi kwabantu futhi kuqokothise ubuciko namagugu esizwe.

4.10.5 UMgubho kaDiwali

Usuku lwesibili lomkhosi kunenkolelo yokuthi iNkosazana uLakshmi isuke isemoyeni wobumnene ithokozile bese iphumelelisa izifiso zabangcewe bayo. Kunenkolelo yokuthi labo abakhonza iNkosazana uLakshmi ngalolu suku bayophiwa yonke inhlobo yengcebo. Usuku lwesithathu ngolokuphuma kukaBali ePathala Loka eyobusa iBhuloka njengesipho senhlanhla esiphiwa yiNkosi uVishnu.

4.10.6 UMgubho Wokunambitha Ukudla

Lo mcimbi ungeminye yemicimbi egqugquzela nekhuthaza ubusikoningi kanye nobuliminingi phakathi kwezinhlanga ezahlukene ezakhele iKwaZulu-Natal. Ungezinye zezinhlelo ezisebenza njengebhuloho lokuhlanganisa izinhlanga zamasiko ehlukahlukene ukuze kube khona ukwazana nokuqondana okungcono

kokuholela ekwazini nasekuhlonipheni amasiko ezinye izinhlanga. Kulo mcimbi isizwe nesizwe sinxuswa ukuba sishiyelane inkundla ngalokho okungumongo nokwenza isizwe leso sahluke kwesinye isizwe ngokwamasiko. Phakathi kokunye okwabelwana ngakho kubalwa indlela yokupheka ukudla, imvunulo, ukusina kanye nokugida.

4.10.7 Umgidi Wesitimela

Inhloso enkulu yalo mgidi ukutshala inhlanga yothando lokusina kubantu ngokwezigaba zabo kusuka entsheni kuya kubantu abadala kungakhathalekile ukuthi umuntu uqhamuka kusiphi isizwe ngokwamasiko. Ubuqatha bomphakathi buncike kakhulu kumagugu ngokwamasiko futhi lokhu kugqanyiswa ikhono lokufanisa, lokuhlanganisa kanye nokuxhumana neminye imiphakathi.

4.10.8 Isikhumbuzo Sabahlali Abavela KwelaseNdiya Bangonyaka we-1860

Imiphumela yenhlanganisela yamasiko esikhathi samanje akhomba ukuhluka okukhulu kanye nokuphithana ngendlela exakile kwenza ukuba amasiko abukwe kabusha kubandakanya ukubaluleka kwawo; njengalokhu amasiko amaningi abesengasanakiwe asebuyekezwa; indlela yokuzithokozisa kwabancane nabadala sekuba nkundlanye; kanye nokuningi okuthinta ubuciko sekuthola ukwamukelwa ngendlela ekhethekileyo ikakhulukazi ngokugqugquzelwa okubonakalayo.

4.11 Isiphetho

Kulesi sahluko sesine kuphawulwe ngokwethulwa kolwazi olutholakale kusetshenziswa izindlela zokuqoqa ulwazi njengalokhu kuphawuliwe ngazo esahlukweni sesithathu. Kuye kwethulwa abantu umcwaningi axoxisane nabo ukuqoqa ulwazi lwalolu cwaningo njengalokhu bebengabantu abathinteka kakhulu endimeni yezobuciko namasiko. Umcwaningi uphinde wethula isakhiwo sokuphathwa koMnyango Wezemfundo Namasiko njengalokhu bewaziwa kanjalo (2003) ngenhloso yokuthola iqhaza elibanjwe luphiko lwezamasiko

ekuthuthukiseni kanye nasekugqugquzeleni amasiko esizwe nesizwe KwaZulu-Natal ukuze abantu bakwazi ukuziqhenya futhi baziqhayise ngobuzwe babo. Kuphindwe kwavezwa ulwazi olutholakele lapho kuphawulwa ngamasiko ezinhlanga ezahlukahlukene zaKwaZulu-Natal ngenhloso yokuthola ubudlelwano obuqukethwe yimikhosi eyahlukene ekwakheni isizwe nokungelekelela ekuletheleni ukuzwana phakathi kwezinhlanga ezahlekene kwaZulu-Natal.

ISAHLUKO SESIHLANU

UKUHLAZIYWA KOLWAZI OLUQOQIWE KWENZIWA LOLU CWANINGO KANYE NOKUBALULEKA KWENJULALWAZI YOKUXHUMANA NGEZIMPAWU

5.1 Isingeniso

Ngezansi kuzokuhlaziywa ulwazi oluqoqiwe ngenkathi kwenziwa lolu cwaningo ngenhloso yokuphendula imibuzo ebalulwe ngasekuqaleni kwalolu cwaningo. Lonke lolu lwazi oluzohlaziywa lapha luqoqwe kumalungu omphakathi nokuyiwona asendimeni yezobuciko njengalokhu kuzofakazeleka kusona lesi sahluko. Lolu lwazi lutholakale ngokulandela izindlela zokuqoqa ulwazi okuphawulwe ngazo esahlukweni sesithathu, lapho kuphawulwe khona ngezindlela zokuqoqa ezilandelayo:

- Eyokuxoxisana namalungu omphakathi
- Eyokuzibonela mathupha kwenzeka izinto
- Eyokuqoqa ulwazi kusetshenziswa isiqophamazwi
- Eyokusebenzisa iphepha lezinhlelo zemibuzo
- Eyokuxoxisana ngocingo
- Eyokusebenzisa amaphephandaba kanye
- Neyokusebenzisa ulwazi lwabanye ababhali

Ngezansi kuzothukululwa ulwazi olwatholakala ngokuphendulwa kwemibuzo eyayiqukethwe amaphepha ezinhlelo zemibuzo nokuyiyona mibuzo eyasetshenziswa njengesisekelo semibuzo lapho kuxoxiswa namalungu omphakathi.

5.2 Iqhaza Elingabanjwa Ukufundisa Ngamasiko Ekuqhakambiseni Ukuzwana Kwezinhlanga Ezahlukene

Amasiko anendima enkulu ngoba uma uke walazi isiko lomunye umuntu kwenza ukwazi ukulihlonipha. Kwakudala ezikoleni bekuculwa amaculo esiLathini,

esiBhunu nawezinye izilimi ngoba nalo ulimi luyingxenye yesiko ngakho luyalekelela ukunciphisa igebe lokungabekezelelani ngamasiko.

5.2.1 Ukwenza umphakathi wazi ngamasiko ezinye izinhlanga

Ukufundisa nokukhuthaza umphakathi ukuba wazi futhi uqonde ngamasiko abanye abantu kungaholela futhi kungadala ukuba kube nokuqonda okungcono, ukwazisana okunzulu kanye nokuhloniphana kwawo wonke umuntu waseNingizimu Afrika. Umuntu nomuntu uzobe esazi futhi sekukhona ukuthakasela isiko lomunye umuntu. Izizwe nezinhlanga zisebenzisa ubuciko ukuqhuba amasiko athile, ikakhulukazi uma kujatshulwa noma kukhalwa. Izizwe ezimnyama zihaya amahubo empi uma isahloma iyohlasela, ziphinde zikhuze iziqubulo zokunqoba uma sezidle umhlanganiso kanti uma zishaywe amakhanda ziye zihube ukuphelekezela izinsizwa ezisale enkundleni. Kanjalo nezizwe ezimhlophe nezaseNdiya ziyahlabelela uma zikhonza kuMdali zithandaza, ziyahlabelela uma zishiywe yisihlobo, futhi zihaya amahubo azo uma kujatshulwe.

Impilo namasiko ezizwe zaseNtshonalanga aqhakambisa kakhulu ukuphila komuntu ngayedwana negxile ekutheni 'mina ngiyimi, impilo yami ngeyangasese futhi angifuni muntu ozogxambukela kuyona', kanti umongo wempilo yabantu base-Afrika uthi, 'mina ngikhona ngenxa yokubakhona kwakho', nokuchaza ukuthi umAfrika akaziboni eyinkomo edla yodwa ngaphandle kokwabelana nabanye abantu. Kungalokhu kwaqhamuka itemu eselisetshenziswa nguwonkewonke elithi UBUNTU. Kungawo lo mqondo uNobin (2003) waseMgungundlovu, ekubeka ngokusobala ukuthi umcabango wempilo yangawedwana ubulala futhi udicele phansi isiko lomuntu omnyama. Lokhu kubonakala kugqugquzelwa kakhulu ngisho nayiKhomashana yamaLungelo esiNtu ngokugcizelela amalungelo omuntu ngayedwana.

5.2.1.1 Umphumela womdlalo weshashalazi, idili lomculo uyagxila ezingqondweni zabantu

Umdlalo weshashalazi nomculo kusebenza ukuveza nokudlulisa imizwa yabantu ngakho konke okuthinta izimpilo zabo kanjalo nakho konke okubazungezile okungabalwa phakathi kokunye imvelo, indlela yokuphilisana emphakathini, ukududuza ezimweni ezinzima, ukukhulisana empilweni, ukufundisa ngezimo ezithize bese kuthi okukhulu kunakho konke kube ukunandisa nokujabulisa umphakathi.

5.2.1.2 Ukuqonda kahle ngamasiko ezinye izinhlanga kudala ukuhloniphana nokwazisana

Ukwazi isiko lomunye umuntu kuletha ukuzwana nokuhloniphana kwabantu kanye nokwazi ukuthi isizwe nesizwe sisebenzisa isiko njengenqubo yokulawula indlela yokuphila nokuphilisana emphakathini. Umkhuba nomqondo wokuzivalela ekoloyisaneni kohlanga nohlanga, lokho kudala ukuba umuntu angaqondi futhi angazi ukuthi olunye uhlanga lwenzani futhi luphila kanjani. Ukwenza okufuze lokhu kunobungozi bokuthi umuntu agcine ekhuluma kabi ngesiko nosikompilo lolunye uhlanga ngenxa yokuvaleleka ekoloyisaneni komqondo. Ukuhambela imikhosi nemigidi yamasiko yezinye izinhlanga kuvula umqondo, kulethe ukwazi nokuqonda ngesiko lohlanga lolo bese kulandela ukulihlonipha lelo siko kanye nokuhlonipha lolo hlanga noma isizwe uqobo lwaso.

UMnyango Wezobuciko, Amasiko Nezokuvakasha uphezu kwezinhlelo zokuvuselela ivuso lokwazi ngamasiko nemikhuba yabanye abantu nokwenza kubonakale kahle ukuthi kuyimbudane nephupho uqobo ukuthi kukhona amasiko angcono kunamanye. Amasiko abaluleke ngokufana nangokulingana kubantu abangabanikazi bawo ngoba ayimikhuba abantu abaphila ngayo futhi ayilokho okubenza ukuba babe ngabantu. Ngokusuka kwamasiko kabekho abantu, ngoba amasiko ayabakha abantu ukuba babe ngabantu abanobuntu.

5.2.1.3 Imidlalo yeshashalazi enhlobonhlobo nedidiyele izinhlanga

Ukwenza izinhlelo zobuciko ezibandakanya zonke izinhlanga kungaba nomphumela omuhle ekwakheni ukuzwana phakathi kwezinhlanga ezahlukenene. Ubuciko kabunalo ulimi futhi kabukwazi ukuhlukanisa nokucwasa njengalokhu bungawazi nombala lokho okukhomba ukuthi ubuciko bungadlala indima enkulu ukuhlanganisa izinhlanga ngokuhlukana kwazo ngokuba zihlanganyele emidlalweni nasezinhlelweni ezinhlobonhlobo zobuciko.

5.2.1.4 Ukuhlanganisa izinhlanga ezahlukenene zenze imidlalo yazo ngokwamasiko azo

Ukucwasana ngamasiko kungumphumela wokungazani ngamasiko nangemikhuba yokuphila yesizwe ngesizwe. Ukukhuluma okungenakho ukuqonda okuphelele kuqukethe ubungozi obungagcina buholele umuntu ukuba abe nomqondosimo okhubazekile nongagcina ulimaze umniniyo ngenxa yokungazi kanye nokuba nomqondo wokuhlambisela. Ukuvula izigcawu zokusina kudedelwane ngemidlalo nemigubho yezinhlanga ezinamasiko ehlukene kukhulisa ukuqonda kangcono ngolunye uhlanga ekugcineni okudala ukwazi ngamasiko olunye uhlanga nokwazi kabanzi okuholela ekuhloniphaneni.

5.2.1.5 Ukuqwashisana ngokwahlukana ngamasiko anhllobonhlobo aphila ndawonye

Ukuzivalela ekoloyisaneni lakho wedwa kwenza uhlale ungazi lutho ngokwenziwa ngolunye uhlanga oluyingxenye yomphakathi odidiyele izinhlanga ezahlukenene neziphila ngamasiko ahlukene. Ukuvela kwezithangami zokucobelelena ngamasiko lokho kukhulisa futhi kuqwebule inkungu yokungazi maqede kuntwele inhlanga yokuqonda nokulangazelela ubuhle nobumnandi bokwazi ngamasiko ezinhlanga ezahlukenene nezingaphilisana kangcono emphakathini owodwa futhi zihloniphane ngenxa yokwazana kangcono.

5.2.2 Ubuntu Bungavuseleleka Ngokusebenzisa Ubuciko Namasiko

Phakathi kokunye okusemqoka okwenza umuntu aziqhenye ngobuyena nangemvelaphi yakhe, wukusebenzisa ikhono lakhe lomdabu aliphiwa nguMdali wakhe. Inkolo yomuntu namasiko akhe **neminye** imikhuba ehambisana nosikompilo lomuntu ngokunye **kokuhamba** phamili ekuzigqajeni nasekuziqhayiseni komuntu. Ukuhlukaniseka komuntu ngobuhlanga phakathi kokunye ubheka ibala, uzwe ulimi nokuyilona olukwazi ukuveza okuningi ngemvelaphi yomuntu phakathi kokunye okungabalwa isiko kanye nenkolo.

5.2.2.1 Ukuziqhenya ngesiko namagugu akho kukhuthaza ukuzihlonipha

Ukuziqhayisa komuntu ngesiko namagugu akhe kwenza ukuba umuntu azihloniphe yena luqobo lokho okwenza ukuthi nomunye umuntu akwazi ukumhlonipha umuntu ozihloniphayo, ngokwenza okunjalo kwanda futhi kukhulise ubuntu emphakathini obanzi. Ukwazi nokulandela isiko kwenza umuntu azi ngemvelaphi yakhe, azi ngokwenzekayo ngesikhathi akuso futhi azi ukuthi ubheke kuphi.

5.2.2.2 Imidlalo yeshashalazi kanye nokusina

Imidlalo yeshashalazi kanye nokusina kulithuluzi elisemqoka lokulondoloza nokuqhakambisa isikompilo, ubuntu kanye nesithunzi somuntu uqobo. Kanjalo futhi kukhuthaza ukujula ngomcabango nekhono lokusungula nokuqamba okukhombisa ikhono lesizwe elehlukile kwelesinye isizwe kwazise konke lokhu kuhambisana nendlela yokuvunula yesizwe nesizwe.

5.2.2.3 Isiko liyamqondisa umuntu izigwegwe

Ukuphela kobuntu emphakathini kungumphumela wokushabalala kwenhlonipho njengesisekelo esisemqoka ekwakhiweni kwesizwe esiqotho. Isiko liqukethe indlela eyamukelekile emphakathini ngalokho isiko liyakwazi ukumkhalima umuntu oseqala ukudlebeleka nokunhlahlatha maqede afakwe emzileni

wokulunga ngokusebenzisa isiko nesikompilo. Intsha enenhlonipho kayikwazi ukgcwaneka emphakathini kwazise isuke inonembeza ohlale unkenteza endlebeni nasemqondweni lapho umuntu ecabanga ukwenza okubi emphakathini.

5.2.2.4 Imibhalo encike enhlonipweni

Imibhalo yababhali abakhulu nabahlonishwayo emhlabeni jikelele abafana noWilliam Shakespeare iqukethe indlela yokuphila yesizwe samaNgisi angezikhathi zasemandulo nokungumlando okufundwa ngawo namanje. Ngaleyo ndlela amasiko, inqubo kuvuseleleka njalo ngokufundwa kwemibhalo egqugquzela futhi ixwayisa ngendlela yokuphila eyamukelekile emphakathini. Imibhalo inamandla okugqugquzela noma okuqeda inhlonipho ikakhulukazi entsheni ekhonze nokuzifundela imibhalo enhlobonhlobo ngendlela okusuke kusetshenziswe ngayo ulimi kanye nokukhethwa kwamagama. Kukuyo futhi imibhalo ekhuluma ngamalungu omphakathi ikakhulukazi abaholi bemikhakha eyehlukene okungabalwa kuyo ezipolitiki, ezenkolo, ezamasiko njalonjalo ngendlela okubhalwa ngayo ngomholi lowo, lokho kungaba nomthelela ekugqugquzeleni ukukhula noma ukuphela kwenhlonipho.

5.2.2.5 Ukukhangisa ngendlela evuselela ubuntu

Indlela yokugqoka, ukuvunula kanye nokubhinca kungenye yezindlela esemqoka ukuguqula kanye nokugqugquzela uhlobo lokucabanga ngohlobo lwempilo umuntu angafuna ukuluphila. Ukukhangisa ngemvunulo kanye nezembatho ezincike kakhulu emasikweni kungadlala indima enkulu ukukhuthaza ukuziqhenya nokuziqhayisa ikakhulu kubantu abasha. Ukukhangisa okuncomekayo yilokho okuhambisana nokuhlonipha isiko eliqukethwe yisembatho leso esikhangiswayo nesithumela uhlobo lomlayezo ngesizwe esembatha lolo hlobo lwesembatho.

5.2.2.6 *Ukuqinisekisa ukuhlonipheka kwesithunzi somuntu*

Ukusebenzisa izinhlelo zobuciko namasiko kuyindlela evuthiwe nephusile yokuletha umoya wokuhlalisana nokubuyisana phakathi kwezinhlanga ekade zibhekene ngeziqu zamehlo. Lokhu kukhomba ubuciko namasiko njengenqola esemqoka yokuvuselela ubuntu ebantwini. Ngesikhathi ufundisa abantu ngamasiko usuke usuvuselela umuzwa wokuzazi nosinga lokuthi ungubani, uvelaphi futhi kwenza abantu baqonde kangcono isimo abaphila kuso nabaphila phansi kwaso nokwenza bakwazi ukuhlahla indlela yokuphilisana kanye nokuhlalisana nabanye abantu.

5.2.3 Ukuthuthukisa izilimi Zomdabu Kubandakanya Nezilimi Zabadabuka KwelaseNdiya BaseNingizimu Afrika

ULelepe (2003) uphawula ngokuthi olimini nasemasikweni kulele ubuhlakani obuyinqaba ngenxa yokuthi ulimi lubanzi futhi lujule ukudlula ukuxhumana njengalokhu iningi labantu livame ukucabanga ukuthi ulimi lungolokuxhumana kuphela. Ulimi luqukatha ukuxhumana okunzulu koluntu, izinhlelo zezinkolelo kanye namagugunqangi ukubandakanya nentuthuko. Ulwazi lwabantu abangama-Afrika kaluphelele ngaphandle kolwazi lomlando, izilimi kanye namasiko abo ngoba lokhu kuyimisuka esemqoka yokunikeza incazelo enomqondo yomuntu ongum-Afrika. USolwazi Lelepe ugcizelela ubumqoka bokuvuka emaqandeni kwezizwe ukuba zikhuthalele ukulondoloza lokho okungumongo nomsuka wokuzazi ukuthi zingobani lapho ephawula khona ngokuthi,

In this era of globalisation issues such as culture, cultural identity, cultural space and place are among those in the forefront. Nations in general have become increasingly conscious about their identities, which include language, culture and country/state.

Okuhunyushwe ngokuthi:

Kulesi sikhathi emhlabeni wonke jikelele kuqhakanjiswa imicikilisho efana namasiko, ukuzazi uqobo ngokwesiko, nesikhala kanye nendawo yamasiko njengokuseqhulwini. Izizwe ngokuvamile

sezikhombise ukuqwebuka komqondo okukhulayo mayelana nokuzazi okubandakanya ulimi, amasiko kanye nezwe.

UNGubane (2004) ukubeka ngokucacile nangale kokunanaza ukuthi udaba lolimi lungolunozwela kanti futhi uMnyango Wemfundo ubukeka ungakwenzanga okwanele ukuqhakambisa izilimi zomdabu. Lokhu kubukeka kuletha ukufadabala kokubaluleka nobugugu bolimi, ikakhulu ukufadabala kwesiZulu kubantu abakhuluma lolu limi. Izingane kufanele zifundiswe ngazo zombili izilimi okuyisiNgesi nolimi lwebele kusukela ebunganeni ngoba uma zike zalahlekelwa ulimi lwazo lwebele ukukhula kwazo ngokomqondo kuyokhubazeka impilo yazo yonke.

5.2.3.1 *Ukufundiswa kwazo ezikoleni*

Isinqumo sokususwa kwezilimi zabadabuka kwelaseNdiya baseNingizimu Afrika eziyi-12 kweziyi-18 ukuba zingabe zisafundiswa ezikoleni ukusuka eBangeeni le-10 kuya kwele-12 kuqubule impi yamazwi phakathi koMnyango weMfundo kanye nalabo abalwela ulimi namasiko esizwe samaNdiya. Phakathi kwezinye izilimi ezisuswayo ohlelweni lokufundisa ezikoleni kubalwa *isiHindi, isiTamil, isiGujarati, isiTelegu kanye nesi-Urdu*. UGovender (2003) uveza uMengameli Womkhandlu Kazwelonke Wezilimi zaseMpumalanga uRam Maharaj ephawula ngokuthi,

We have declared war. We decided to conduct a systematic but relentless campaign to ensure that these languages will be taught from Grade 1 to 12. We are being made to feel marginalized and like foreigners because the department has declared Indian languages foreign. Yet the Eurocentric and colonial languages still prevail.

Okuhunyushwe ngokuthi:

Sesimemezele impi. Sinqume ukuphuma nohlelo lomkhankaso kodwa ononya ukuqinisekisa ukuthi lezi zilimi zizofundiswa kusukela eBangeeni loku-1 kuya kwele-12. Senziwa ukuba sizizwe sikhishwa inyumbazane futhi sifaniswe nezifikanamithwalo ngokuthi umnyango umemezele izilimi zamaNdiya njengezokufika. Phezu kokuba izilimi zaseNtshonalanga nezingezababusi bangaphandle zibe zilokhu ziqhakanjiswa.

Umholi Wezenkolo Nezamasiko, u-Alimal Cooper (2003) yena uthi isinqumo sokukhipha izilimi zamaNdiya 'sintula ulwazi nobuhlakani' lapho ephawula ngokuthi unokungaqondi ukuthi kungani izilimi zababusi bangaphandle abanjengamaJalimane kanye namaFulentshi ziqhubeke nokugcinwa ekubeni ezamaNdiya zibe zidicilwa okwenyongo yenyathi.

I-“Indian languages” (2003) iveza uRam Maharaj ekushubeni kwenkulumo-mpikiswano ngezilimi zamaNdiya ephawula ngokuthi bona bafuna lolu daba lokukhishwa inyumbazane kwezilimi zamaNdiya ukuba lufakelwe izibuko. Lokhu akuhlukumezi isizwe samaNdiya kuphela kepha izwe lonke laseNingizimu Afrika futhi kudala uhlevane emkhankasweni wokwakha ubunye nokuzwana phakathi kwezinhlanga ezahlukene kubandakanya nokwabelana ngamasiko.

5.2.3.2 Ukubamba imihlangano yokucobelana ngolwazi

Lowo owabe eliPhini likaNgqongqoshe weZemfundo kuZwelonke ngesikhathi sokwenziwa kwalolu cwaningo, uMosibudi Mangena (2002) uthi,

Like knowledge, language is power. You cannot take away or cripple the language of people and expect them to have the power to interact with their situation effectively. Participatory democracy cannot be built anywhere without effective communication with the general population through the languages they understand.

Okuhunyushwe ngokuthi:

Njengolwazi, ulimi lungamandla. Awunakwephuca noma ulimaze ulimi lwabantu bese ulindela ukuba babe namandla okubhekana nezimo ngokunempumelelo. Intando yeningi yokuhlanganyela kwabantu ngeke yakheka ngaphandle kokuxhumana nabantu ngokusebenzisa ulimi abalugqondayo.

5.2.3.3 Ukugqugquzela ukuzethemba ngokusebenzisa ulimi lwakho ngaphandle kokuzenyeza

Ukusebenzisa ulimi lwakho kunomthelela omkhulu ukuba uzazi futhi uzithande ubuwena uqobo nokungesikho nje okwesikhathi samanje kuphela futhi nokungeyikho okwedlulayo, kunalokho kunomnyombo kanye nokubambelela

ngokunamandla kumagugu namafa akhulayo esintu. Konke okwakwenziwa ngamathongo okubandakanya ulimi, ukusina, isimo senkonzo kanye nokudla, kwaba nomthelela omkhulu ukuba umuntu aziqonde ubuyena uqobo, akwazi ukuzihlanganisa nokuthanda umndeni, umphakathi kanye nabantu ngokubanzi abasebenzisa nabazigqaja ngezilimi zabo.

5.2.3.4 Ukusebenzisa izilimi ezindaweni zobumnandi

Amasiko ethu abumbene ngokungenakumonyulwa ngenxa yezilimi zethu. Lapho ucinanisa ulimi lwabantu ngezinye izindlela usuke ugqiba konke okulusikompilo, isimo senkonzo, umculo kanye nokusina kwalabo bantu. Ngenxa yokuthi izinhlobo zabantu emhlabeni jikelele zikhuluma izilimi ezahlukene, zinemiculo yazo kanye nendlela ehlukelele yokugqoka, ngaleyo ndlela amasiko akhombisa ukuzazi kwabantu ububona bokuthi bangobani.

5.2.4 Ukuziqhayisa Kwentsha Ngesiko

Ngokwesintu kunesimo sokukhuluma esithi inkunzi isematholeni, lokhu okuchaza ngokusobala ukuthi ukukhuliswa kwentsha ngendlela efanelekile yikhona okuyokwenza isizwe sibe yisizwe esiqotho nesihloniphekile. Lokhu kukhombisa ukuthi kusemqoka ukucija intsha ukuze ikhule ibe yisizwe esaziyo lapho sivela khona nalapho esihlose ukuya khona. Kungalesi sizathu abadala bavela nokuthi lugotshwa lusemanzi ukugcizelela ukufundiswa kwentsha ngendlela eyamukelekile yokuziphatha emphakathini. Isiko lingenye yezindlela ezisemqoka ukwakha isimilo kanye nokubumba umuntu ukuze akwazi ukuba nobuntu. Yingakho kusemqoka ukuba intsha ikwazise ukuziqhenya nokuziqhayisa ngamasiko esizwe sayo.

5.2.4.1 Ukuhuba ihubo lesizwe ngemfanelo

Kusemqoka ukuba wonke umuntu alazi, alazise njengoba liyigugu futhi alihloniphe ihubo lesizwe sakubo. Konke okungamagugu esizwe kufanelekile ukuba kugcinwe, kulondolozwe kuphinde kunakekelwe ngemfanelo. Lokhu

kungumthwalo osemahlombe entsha ukuba ikwazi ukucula ihubo lesizwe ngendlela yokuqonda ubumqoka obuqukethwe yihubo lesizwe.

Ihubo lesizwe saseNingizimu Afrika, *iNkosi Sikelel' i-Afrika*, lingumbumbi wesizwe njengoba lakhiwe yizinhlangvu zezilimi ezahlukene ezisemthethweni zakuleli okuyisiZulu, yisiBhunu, yisiSuthu nesiNgisi. Lokhu kukodwa kuchaza ukuthi uma intsha ikwazi ukuhuba ihubo lesizwe ngendlela efanele ingakubona ukubaluleka kokuqonda nokuhlonipha nokwazisa izilimi namasiko ezinye izinhlanga nokungagqugquzela ukuziqhayisa nokuziqhenya ngezwe layo.

5.2.4.2 *Ukwenza imidlalo yeshashalazi*

Imidlalo yeshashalazi exube intsha yezinhlanga ezahlukene yenza ukuthi ikhule inokwamukelana nokuhlanganyela ngokwabelana kanye nokucobelelana ngamasiko anhllobonhlobo. Le midlalo ingakhuthaza ukuba intsha yakuleli ensundu yazi kabanzi ngamasiko aseNtshonalanga kanjalo nentsha yaseNtshonalanga iqonde kabanzi ngamasiko esintu. Ukudlalwa kwemidlalo yeshashalazi exube izinhlanga kungagqugquzela futhi kukhuthaze izethameli zezinhlanga ezahlukene ukuba zihlanganyele ndawonye ekwethameleni le midlalo. Lokhu kungatshala inselelo yokuba umuntu wolunye uhlanga aphonse imibuzo ezocacisa kabanzi ngesiko elithize alibona emdlalweni weshashalazi.

Ukwenziwa kwemidlalo yeshashalazi exube izinhlanga ikhonjiswe ezindaweni esezichume ngokuphila impilo enomthelela waseNtshonalanga, yisezindaweni zabezinye izizwe, yisemalokishini abamnyama kanye nasezabelweni, kungalekelela ekukhuthazeni ukwaziswa kwamasiko ezinhlanga ezinhlobonhlobo.

Ngokusatshalaliswa kwale midlalo emazweni aphešheya kwezilwandle nasezwenikazi lase-Afrika, kungelekelela kakhulu ekushumayeleni ivangeli lokukhuthaza intsha ngokubaluleka kwamasiko ayo naxube izinhlanga. Umdlalo ofana nodume umhlaba wonke oxube intsha yezinhlanga ezehlukene i-*The Lion King*, uyisibonelo esihle esifakazela lokhu okubalulwe ngenhla, kanye nobhalwe

wadidiyelwa nguMnuz Edmund Mhlongo osihloko sithi *Jabulani Celebrate South Afrika*, okungumdlalo odlalwa yintsha yohlanga olulodwa lwesizwe samaZulu kodwa okhombisa amakhono okulingisa abantu bezinhlanga ezahlukene okubandakanya uhlanga lwesizwe samaNdiya kanye nabelungu.

5.2.4.3 *Ukuvumela ukuguquka kwesiko lihambisane nesikhathi seNtsha*

Intsha yanamuhla ikhombisa ukuba nentshisekelo enkulu ekwazini kabanzi ngemiculo nemigido yesintu nokwakha ilukuluku lokulangazelela ukukwazi ukuyenza nendlela yokuyiphila. Kungaba yisu elihle ukuba imikhosi yesintu enhlobonhlobo egqugquzelwa minyaka yonke ihlelwe ngendlela ezoheha intsha ngokuba kwandiswe yona le migido nemiculo ekhonzwe yintsha ukuze iheheke ukuba iyithamele le mikhosi. Lokhu kungenzeka emikhosini efana noMkhosi Womhlanga wesizwe samaZulu ogujwa minyaka yonke esiGodlweni seSilo eNyokeni KwaNongoma nokuyiwona ohanjelwa yizirikumbi zentsha ikakhulukazi eyizintombi nto nendathane yezibukeli ezivela ezifundazweni ezehlukene nakwamanye amazwe kanjalo nemithombo eyehlukene yabezindaba.

Ukwengezwa kwesikhathi somculo wesintu nokugida kungaba ngenye yezindlela zokuheha intsha ukuba ibe nentshisekelo yokwethamela lo Mkhosi njengalokhu ivame ukukhombisa ukudikibala ngokulalela izinkulumo ezidonsa isikhathi eside enkundleni esuke inamathantala amanzi ngenxa yemvula yasehlobo kumbe esuke ishisa bhe yilanga. Ukuguqulwa kwezinhlelo zalo Mkhosi ngendlela ezokwamukela futhi yenze intsha ingadikibali wukuba yingxenye yalo Mkhosi ngokuphelele uze uyophela kungaba liqhinga elihle. Lokhu kungenziwa ngokuthi kufingqwe izinkulumo bese kwandiswa izinhlelo zenjabulo yesintu njengokusina, ukugida kanye nokudlala eminye imidlalo yesintu njengoba isiko kumele lihambisane nesikhathi kanye nezinguquko okukhomba ukuthuthuka kwalo.

5.2.4.4 *Ukukhuthaza ubuciko bomlomo bomdabu*

Intsha ingakhuthazeka ukuziqhayisa ngesiko layo ngokuzibandakanya nezinhlelo ezinhlobonhlobo ezikhuthaza ubucikomazwi bomdabu. Lobu buciko

buhlanganisa ukuhaywa kwezinkondlo ezibandakanya izibongo zamakhosi nalezo intsha eziqambela zona ukuveza amakhono okuhaya. Imilolozelo ingolunye uhlobo lobucikomazwi bomdabu obungakhuthazwa entsheni njengalokhu iqukatha isiko kanye nobuciko besintu.

Ikhono lokuxoxa izinganekwane nezinsumansumane lingasetshenziswa futhi ukugqugquzela intsha ukuba iziqhenye ngamasiko ayo. Ikhono elifuze elika-Gcina Mhlophe ongumxoxi odumile wezinganekwane ezamukela zonke izinhlanga, lingayikhuthaza intsha yezinhlanga ezehlukene ukuba zazi, zazise futhi ziziqhenye ngolimi nangesiko layo.

Ukukhula kwezinga lentsha endimeni yomculo kukhombisa ngokusobala ukuthi ikhona inhansi yokwazi ngokubaluleka kwamasiko njengoba isebenzisa izilimi zesintu ezinhlamvini zamaculo ayo. Ngokuvamile intsha ibizihlanganisa nomculo waphesheya kwezilwandle kanye ne-Kwaito, okuluhlobo lomculo oluqhakambisa impilo yasemalokishini, kodwa muva nje yona intsha isiguqula lona lolu hlobo elukhonzile lo mculo isilwenza lukhuthaze futhi lugqugquzele amasiko esintu.

5.2.4.5 *Ukudlalwa kwemidlalo yamasiko endabuko*

Imidlalo efana nokungcweka ngenduku nowabe udlalwa ngabafana ekwaluseni nokhule waze waba sezingeni lokudlalwa yizinsizwa emajadwini ungakukhuthaza ukuziqhenya kwentsha ngamasiko ayo endabuko. Lo mdlalo odlalwa ngabafana nezinsizwa ukhuthaza ubuciko nobunyoninco bokukwazi ukuqhamuka namaqhinga ehlukenene okunqoba. Ukungcweka kuphinde kukhuthaze futhi ukuzethemba kanye nesibindi sokubhekana nezimo ezinzima empilweni ngenhloso yokuba yiqhawe njengalokhu isizwe nesizwe sithanda ukubalwa namaqhawe. Ukungcweka kungadlala indima enkulu entsheni uma kungakhuthazwa futhi kuguqulwe kuhambisane nesikhathi sanamuhla kungasetshenziswa izinduku zangempela ngoba ziyalimaza kodwa kusetshenziswe izinganduku ukugwema ukulimazana.

Lo mdlalo wokungcweka usangakukhuthaza ubuntu njengoba kwakuyogezwana amanxeba emuva kokushayana nokuwuphawu lokuthi bekudlalwa. Ukugqugquzelwa nokukhuthazwa kwemincintiswano yenduku entsheni kungasetshenziswa yintsha njengekhono engaziphilisa ngalo uma lo mdlalo uzogqugquzelwa uze ufike ezingeni elikhokhelayo.

5.2.4.6 Ukukhuthaza intsha ukuba ibhale ngezilimi zoMdabu

Kungaba yisu elisemqoka ukuba kukhuthazwe intsha ukuthi isebenzise amakhono ayo okubhala ukuze ibhale ngezilimi zomdabu futhi nezindaba ezibhalayo kube ngezikhuthaza ukusabalalisa ulwazi ngamasiko omdabu. Kungabhalwa izincwadi ezizofundwa ezikoleni nasemphakathini jikelele kanjalo namaphephabhuku agxile kuyona kanye intsha. Le nkuthazo ingaphinde inike ithuba intsha ukuba igonyuluke ngezinsalelo ebhekene nazo empilweni jikelele kanjalo nesikufundile nefisa ukukufunda kwabadala njengoba indlela ibuzwa kwabaphambili.

Izikhungo ezibhekene nokuthuthukiswa kobucikomazwi ikakhulukazi bezilimi zomdabu zinomthwalo wokuba zivule izigcawu lapho intsha izosina idedelane khona ngosiba. Zingakwenza lokhu ngokusungula imincintiswano yokubhala ngeminxa eyehlukene ehlanganisa amanoveli, izindaba ezimfushane, izinkondlo, nemidlalo yeshashalazi njalonzalo.

5.2.4.7 Ukufakwa kwezimali ezinhlelweni zamasiko

Ukukhuthaza intsha ukuba iziqhenye ngamasiko ayo kungumsebenzi onzulu odinga ukuba kubambisane izinhlaka ezehlukene ezihlanganisa uHulumeni kuzo zonke izinhlaka, osomabhizinisi abazimele, izinhlangano eziqgugquzela ubuciko namasiko ezingekho ngaphansi kukaHulumeni, yintsha uqobo lwayo kanye nomphakathi ngobubanzi bawo.

I-“Indian languages” (2003) iveza inxusa laseNdiya, u-Ajit Kumar ephawula ngokushuba kwenkulumo-mpikiswano ngezilimi zamaNdiya ukubeka ngokucacile

ukuthi ihhovisi lakhe liyokuwelekelela umphakathi wamaNdiya futhi liyokwenza noma yini enokwenzeka ukugqugquzela amasiko kanye nendlela yokuphila kwesizwe samaNdiya kubandakanya nolimi imbala.

5.2.5 Ukukhuthaza Ubusikoningi Kanye Nobuliminingi KwaZulu-Natal

Isifundazwe saKwaZulu-Natal sinothe ngesizwe samaZulu nobukhosi baso obumnene nobukwazi ukuphilisana nezinye izinhlanga zabamhlophe okubalwa kuzo ama-Ayirishi, amaJuda, ama-Skotshi, amaPutukezi, amaFulentshi, Ama-Griki, abaseNdiya, amaXhosa, AbeSuthu, njalonjalo. Lokhu kukodwa kuchaza ukuthi lesi sifundazwe semukela izilimi, amasiko nezinkolo ezechukene ukuze kube nokuphilisana okuhle kangangoba izilimi ezihamba phambili nezisemthethweni ngolwesiZulu, olwesiBhunu kanye nolwesiNgisi. Njengoba ulimi lwesizwe lungumgogodla wesiko laso futhi ungeke ulwehlukanise nesiko lalo ulimi, nakulesi sifundazwe kuphilisana amasiko ehlukene nezilimi ezechukene. Okwenza abantu baKwaZulu-Natal bakwazi ukuphilisana yingoba bayawathobela futhi bayawahlonipha, bawanike nendawo yawo amasiko abanye abantu. Yinhlalo efuze lena eyenza kubaluleke ukuba umuntu awazi amasiko ezizwe aphila nazo kanjalo nolimi lwazo, nesikubiza ngobusikoningi kanjalo nobuliminingi.

5.2.5.1 Ukuhlanganyela ekugubheni uSuku lwamaGugu nolweNkululeko yakuleli

UHulumeni waseNingizimu Afrika wahlonza inyanga kaMandulo yaba ngeyokugubha amagugu esizwe kubalulekile ukuthi zonke izizwe zakuleli ziqhakambise amagugu azo futhi zikhuthazwe ukuba zigubhe ngokuhlanganyela nezinye izizwe. Kanjalo nosuku lokugubha inkululeko yakuleli makungabi ngeyesizwe esikhethekile kuphela kodwa makuhlanganyele izizwe ezechukene ndawonye. Kusemqoka ukuba emigubhweni ehlelwa nguHulumeni kuqikelelwe ukuba ziyameleleka zonke izizwe futhi kusetshenziswa nezilimi ezechukene ukukhombisa ukuzihlonipha nokuzikhuthaza njengoba kulawula umthethosisekelo wezwe.

Ukugujwa koMkhosi weSilo saKwaDukuza minyaka yonke uvame ukugujwa ngendlela eyamukela kuphela isizwe samaZulu nokwenza ezinye izizwe zingaziboni ziyingxenye yalo mgubho nokukhuthaza ukuba ziziqhelelanise nokugujwa kwawo kanti kusuke kugujwa iqhawe lesizwe nombumbi wesizwe eseliyigugu lawo wonke umuntu ophila eNingizimu Afrika. Ngakho-ke umongo walo Mkhosi kumele kube wukudidiyela izizwe ezehlukene ukuba zibumbane, zazisane, zamukelane, ziphilisane njengesizwe esiyimbumba saseNingizimu Afrika. Kanjalo nomgubho wosuku lwenkululeko kumele kuhlanganyelwe yizizwe zonke zakuleli ngoba sekwathelelwana amanzi kwakhunyelwana umlotha zaxolelana izizwe ezaziphathene ngesankahlu phambilini.

5.2.5.2 Ukuqhuba imicimbi yezamasiko ngezilimi ezahlukenene

Enye yezindlela yokukhuthaza ubusikoningi nobuliminingi yileyo yokuthi uma kuhlangene izizwe ezehlukene emicimbini emikhulu kunikezwe izilimi ezehlukene zalezo zizwe amathuba okuthi zisetshenziswe, kungagxiwa ekusetshenzisweni kolimi olulodwa. Lapho kugujwa uMkhosi wokuKhanya owaziwa ngo-Deepavali, makusetshenziswe izilimi zaseNdiya, isiNgisi kanye nezesintu ukuze kwabelwane ngolwazi lwalezi zilimi naleli siko elisuke ligujwa ngabesizwe kumbe inkolo yama-Hindu. Okutholakayo ngalo Mkhosi wukuthi inhloso yawo kusuke kuwukuletha imisebe yokukhanya kwethemba, inkuthalo kanye nokuqina okungenakuzanyazanyiswa ezweni.

5.2.5.3 Ukugqugquzela izikhungo ukusebenzisa izilimi ezahlukenene

Izikhungo zemfundo ephakeme zineqhaza kakhulu okumele zilibambe emkhankasweni wokukhuthaza abantu ukuba bafunde ngamasiko nezilimi ezehlukene kuleli. Kwazona kumele ziqale zikhombise ukuba yizibonelo ngokuthi ziguqule imithetho nezinqubomgomo zazo zihambisane nokukhuthazwa kokusetshenziswa kwezilimi ezehlukene nokuthotshelwa kwamanye amasiko ezizwe.

5.2.5.4 *Ukusebenzisa imisakazo, ithelevishini nezikhangisi*

Imithombo yabezindaba nezikhungo zokusabalalisa ulwazi emphakathini inamandla nomthelela omkhulu ekuguquleni izimpilo zabantu bonke jikelele kusukela kosanda kuzalwa kuya exhegwini kumbe isaguga esesidondolozela ngobhoko uma sihamba nokwenza bathathe izinqumo ngokucosha ulwazi kuyo le mithombo.

Kungalesi sizathu kusemqoka ukuthi le mithombo yokusakaza ikhuthazwe ukuba isebenzise izilimi zomdabu ngendlela efanele kanye nokukhuthaza amasiko emphakathini ukuze achume angafekeli ngale kokuqhakambisa amasiko ngokuchema nesizwe esisodwa.

Imithombo yabezindaba ineqhaza elikhulu ukuthunaza, ukufenyisa nokugxibha izilimi namasiko ezinye izizwe, njengoba umlando ukhomba ukuthi yiyona imithombo yezindaba njengemisakazo, omabonakude, amaphephabhuku namaphephandaba, eyayisetshenziswa ukuqhuba nokufunza umphakathi ngezinkoleloze zokuthi kunamasiko angcono futhi nasemqoka kunamanye nokumele aqonele amanye ayehlonza ngokuthi asemuva futhi awaphucuzekile.

5.3 Imiphumela Yalolu Cwaningo

Ngokolwazi oluqoqiwe lwalolu cwaningo kuye kwavela ukuthi umphakathi uyakutusa futhi uyakukhuthaza ukugqugquzelwa kwamasiko ezinhlanga ezahlukahlukene ukuze isizwe nesizwe sibe nokuqonda okungcono ngamasiko esinye isizwe. Lokhu kungaholela ekutheni kube nokuhloniphana phakathi kwezinhlanga ezahlukene KwaZulu-Natal nokudala ukubekezelelana ngenxa yokuthi uhlanga nohlanga luyobe selunolwazi olunzulu futhi seluqonda okuyikhona okuyingqikithi nomongo wesiko lesinye isizwe.

Ukugqugquzelwa kwezinhlelo eziqhakambisa ubuciko namasiko kuvela njengokungaba neqhaza elikhulu ekufundisaneni ngamasiko phakathi kwezinhlanga ezahlukene neziphila emphakathini waKwaZulu-Natal

nokungaholela ekutheni izinhlanga ezahlukahlukene zazane kangcono futhi kube nokubekezelana ngamasiko ngenxa yolwazi eziyobe seziluhlomulile kunokuba isizwe nesizwe sizivalele ekoloyisaneni laso ligugushe nesiko laso ngale kokwazi ukuthi umakhelwane uphila kanjani.

Lolu cwaningo luye lwaveza ukubaluleka kweqhaza elibanjwe yimikhosi ekwakhiweni kwesizwe kanye nobumbano njengalokhu kuvelile lapho uNxumalo (2005) eveza khona ubumqoka bokugujwa kwemikhosi njengokufanele ngoba imikhosi ikhombisa ukwakha ubumbano nokuthuthukisa isizwe, kube nombononqo, noma nephupho elitshalwa kuwo wonke umuntu ohlala kuleli lizwe. NgokukaNxumalo imikhosi isemqoka ngoba ilungisa impilo, icele izibusiso nokweluleka kahle isizwe bese kuthi konke lokho okuzanywa yisizwe kusilungele.

Kuvelile ukuthi kuyinselelo enkulu ukuba amasiko ethu siwagubhe kahle siphakathi kwalabo abangebona abakithi. Lwaveza ukuthi sengathi kungacatshangisiswa lokhu ukuba kuthi noma yini esilwenzayo lulunguzwe ngabantu abangakholelwa kulokho esikwenzayo. Noma kube khona abantu eqinisweni abakubukela phansi esikwenzayo. Noma abantu abafisa ukuceba ngalokho esikwenzayo ngoba beyokwenza amafilimu akhombisa uZulu phaqa, okhombisa ukuthi uZulu ungamkhipha KwaZulu kodwa ubuZulu ngeke ubukhiphe ekhanda lakhe.

Umlayezo oqukethwe wukugujwa kukaDiwali yilowo wokuxosha ubumnyama nokuletha ubunye phakathi kwabantu, ukuqeda ukucwasana phakathi kwesicebi nompofu kanye nokwazisana nokwelekelelana lapho omunye eswele. Ukugujwa koMkhosi kaDiwali kukhombisa ukuthi kunesidingo esikhulu sokuba usatshalaliselwe nakwezinye izinhlanga ungagcini nje esizweni sohlanga lwamaNdiya ngenxa yobuhle bomphumela kanye nezinhloso zawo.

Ngosuku lukaDeepavali, wonke umuntu uyakhohlwa futhi athethelele amacala alabo abamonile. Kuba nokuheleza komoya wenkululeko, wokugubha umkhosi, wobungane kuyo yonke indawo. Lo mkhosi ungokwandisa ubunye. Utshala kancane kancane inhlanga yozwela nesisa ezinhliziyweni zabantu.

Lolu lwazi luveza konke lokho okungasetshenziswa ukwakha isizwe esiziqhayisayo ngamasiko kanye nobuciko baso ngokuthi kukhuthazwe ikakhulu intsha kanye nokusebenzisana phakathi kweMinyango kaHulumeni ikakhulukazi uMnyango Wezemfundo ukufundisa ngokubaluleka kwamasiko azo zonke izinhlanga kusukela emabangeni aphantsi kuya emabangeni aphezulu.

5.4 Ukubaluleka Kwenjulalwazi Esetshenzisiwe

Lolu cwaningo lwenzelwe phezu kwenjulalwazi yokuxhumana ngezimpawu nokuyiyona njulalwazi esetshenzisiwe njengomhlahlandlela kanye nomgogodla wokwenziwa kwalolu cwaningo njengalokhu kuye kwabalulwa esahlukweni sokuqala salolu cwaningo. Injulalwazi yokuxhumana ngezimpawu yiyona njulalwazi echaza ukuxhumana kwabantu ngendlela eseqophelweni elingcono.

Lolu cwaningo lukuvezile ukuthi okufanelekile kulolu hlaka inhlanganisela yezindlela zokuqoqa ulwazi ngokubaluleka kwazo ukuqoqa ulwazi ngokulandela uhlaka lwenjulalwazi yokuxhumana ngezimpawu. Lokhu okubandakanya indlela ulwazi oluzoqoqwa ngayo njengokusetshenziswa kwezingxoxo namalungu omphakathi njengomunye umkhakha osemqoka ekuqoqweni kolwazi locwaningo oluphathelene nesimo futhi nolulandela uhlaka lwenjulalwazi yokuxhumana ngezimpawu.

Injulalwazi yokuxhumana ngezimpawu iveza ukuthi ukwenza komphakathi akufanele nje kubhekwe ubunjalo bawo kodwa incazelo etholakala kokuqokethwe yizimpawu ezingqala njengemvunulo noma ukwenza ngandlela thize. Lokhu kuye kwabonakala lapho kuphawulwa ngemikhosi yezinhlanga ezahlukahlukene kanjalo nalapho kuqoqwa ulwazi kumalungu omphakathi ngalokho okuthinta ubuciko namasiko kubandanya ulimi kwazise lolu cwaningo lukuvezile ukuthi isiko nolimi kungamathe nolimi akuhlukaniseki kalula.

Yiyo futhi le njulalwazi yokuxhumana ngezimpawu eyethulwe esahlukweni sokuqala njengenjulalwazi echaza umsebenzi wesiko ngokuthi isiko lakha

ubuzwe obuvela ezindleleni ezahlukene ngokwamasiko. Kungalokhu-ke le njulalwazi ibe ngebalulekile ekwakheni isisekelo sokuqoqwa kolwazi lwalolu cwaningo.

5.5 Isiphetho

Kulesi sahluko kuye kwahliziywa lonke ulwazi oluqoqiwe ngesikhathi kwenziwa lolu cwaningo kanye nokuvezwa kwalokho okutholakele nokuyikhona okube ngumongo nengqikithi yokwenziwa kwalolu cwaningo. Kuvelile konke okuyimizwa yamalungu omphakathi ngeqhaza elingabanjwa ubuciko namasiko ukwakha ukuhloniphana nokubekezelelana ngokuthi uhlanga nohlanga okanye isizwe nesizwe sifunde ngamasiko esinye isizwe ukuze kube khona ukwazana kangcono ngamasiko.

ISAPHLUKO SESITHUPHA

UKUBUYEKEZWA KOCWANINGO NGAMAFUPHI, IZIPHAKAMISO KANYE NEZINCOMO

6.1 Isingeniso

Lesi sahluko sesithupha nokuyisahluko sokuphetha kuzobuyekezwa lonke ucwaningo ngamafuphi ngokuthi kuthintwe kafushane lokho okuqukethwe yisahluko nesahluko ngamafuphi, kwethulwe neziphakamiso ngalo msebenzi walolu hlobo.

6.2 Okuqukethwe Yisahluko Ngasinye

Esahlukweni sokuqala kuye kwethulwa lolu cwaningo ngokuthi kuchazwe ukuthi lumayelana nani nokuyilapho kuye kwendlalwa khona kuchazwa isihloko ngokuchaza amagama okuyiwona abumbe isihloko salolu cwaningo. Kuye kwavezwa futhi nalokho okuhlosiwe ngokwenziwa kwalolu cwaningo kanye nobumqoka balo nokuyilapho ucwaningo lwalolu hlobo lubonakala lubalulekile ngoba luzohlwaya luthole ikhambi elingaletha ukuzwana phakathi kwezinhlanga ezahlukenene kwazise kwaba nokucindezeleka kwamanye amasiko ezinye izinhlanga kuleli lizwe ngenxa yobandlululo lokho okwenza amanye agcine eseya ngokushabalala nokudala ukuzenyeza ngamasiko kanye nomuzwa wokungemukeleki emphakathini.

Kuso futhi isahluko sokuqala kuye kwethulwa injulalwazi yokuxhumana ngezimpawu njengenjulalwazi lolu cwaningo olwakhelwe phezu kwayo nokuyiyona ehambisana nomphakathi namasiko njengalokhu ichaza ngezimpawu eziqokethwe ngamasiko ukwakha umqondo oyisisekelo sokuhlalisana emphakathini.

Kulesi sahluko kukhulunywe kabanzi ngemibhalo ebhalwe ngabanye ababhali asebem'nkantshubomvu emikhakheni ehlukenene yokwenziwa kocwaningo. Kuqale

kwabhekwa imibhalo eseyikhona emkhakheni wezobuciko namasiko. Kwabuye kwabhekwa osekubhaliwe mayelana nokubekezelelana kanjalo nobuntu. Kusona futhi lesi sahluko kubuye kwabhekwa imibhalo ekhona ngezinjulalwazi kanye nezindlela zokwenza ucwaningo.

Esahlukweni sesithathu kube sekwendlalwa khona zonke izindlela zokuqoqa ulwazi, izinhlelo zengxoxo nalapho umcwaningi eveze khona ubuhle kanye nobubi bokusetshenziswa kohlobo nohlobo lwendlela yokuqoqa ulwazi.

Kuye kwabhekwa izinhlaka zenjulalwazi kanye nezinhlaka zemicabango okubandakanya izinhlelo zocwaningo ezisetshenziswayo, okubalwa kuzo uhlelo lokuhlazulula lwedidakisheni kanye nolwendakisheni. Uhlelo lwedidakisheni luhambisana kakhulu nocwaningo oluphathelele nokubala olwaziwa ngelekhwantithethivu kanti uhlelo lwendakisheni lona luhambisana nocwaningo oluphathelele nesimo nolwaziwa ngelekhwalithethivu nokuyilona olulandeliwe kulolu cwaningo.

Abacwaningi bocwaningo oluphathelele nesimo bazama ukuqonda izindlela abantu ngabodwana abakha ngazo umqondo ophusile ngezimpilo zabo kanye nokuchaza leyo miqondo. Ukuhlola ngokubona nangokulinga, kugqamile, ngoba abacwaningi badinga ukucwaninga izimbangela okuyizonazona zokuziphatha koluntu uma befuna ukuba sesimeni sokubonakalisa ukuziphatha koluntu okuqukethe umqondo ocacile kanye nencazelo.

Indlela yokuqoqa ulwazi yocwaningo oluphathelele nesimo lubandakanya ukuzibonela mathupha, ukuhlolwa kwemibhalo ehlukehlukene nokwakhiwe ngobungcweti, ukuba yingxenye yalokho okwenziwayo kanye nokuxoxisana nomphakathi okuvulekile.

Izindlela ezisetshenzisiwe kubandakanya kuzona indlela yokuxoxisana namalunga omphakathi, eyokuzibonela mathupha kwenzeka izinto, indlela yokufunda izincwadi, eyokuqoqa ulwazi ngokuqopha yonke ingxoxo ngesiqophamazwi, eyokusebenzisa iphepha lezinhlelo zemibuzo ezophendulwa

amalungu omphakathi, nendlela yengxoxo ngocingo kanye nokusebenzisa amaphephandaba.

Esahlukweni sesine kuye kwethulwa lonke ulwazi oluqoqiwe kusetshenziswa izindlela zokuqoqa ulwazi ezibalulwe esahlukweni sesithathu kubandakanya ukwethulwa kwabantu okwaxoxiswana nabo kanye nezizathu zokuqokwa kwabo.

Kuso futhi isahluko sesine kwethula isakhiwo sokuphathwa koMnyango Wezemfundo Namasiko njengalokhu bewaziwa kanjalo (2003) nenghloso yokuthola iqhaza elibanjwe luphiko lwezamasiko ekuthuthukiseni kanye nasekugqugquzeleni amasiko esizwe nesizwe KwaZulu-Natal ukuze abantu bakwazi ukuziqhenya futhi baziqhayise ngobuzwe babo. Kuye kwethulwe nemikhosi yezinhlanga ezahlukene nenghloso yokubheka ingqikithi ngokwesiko ekwakheni isizwe ngokuqhathaniseka kwayo.

Esahlukweni sesihlanu kuye kwahlaziywa lonke ulwazi olutholakele lapho kweziwa lolu cwaningo kwaphinde kwaphawulwa ngalokho okubonakala kufana phakathi kwemikhosi eyahlukene yamasiko ezinhlanga ezahlukahlukene nenghloso yokuthola ubudlelwano obukhona phakathi kwamasiko nokungaqhakambisa ukuzwana nokubekezelelana phakathi kwamasiko ahlukene. Kuye kwaphawulwa ngokubaluleka kwenjulalwazi esetshenzisiwe kulolu cwaningo nokuyinjulalwazi yokuxhumana ngezimpawu.

6.3 Iziphakamiso Kanye Nezincomo

Kuyancomeka ukuthi abafundi bagqugquzelwe futhi bakhuthale ukwenza ucwaningo ngokusebenzisa ulimi abaluncele ebeleni ikakhulukazi kulezo zilimi ekade zazicindezelekile maqede zazithola sezibukelwa phansi njengezisemuva nezingekho mqoka. Lolu cwaningo luye lwakuveza ukuthi ulimi nesiko kungamathe nolimi akuhlukaniseki kalula, lokho okukhombisa ukuthi yize abafundi begqugquzelwa ukwenza ucwaningo ngolimi abaluncele ebeleni, nenghloso yokuthuthukisa ulimi kodwa ukuntuleka kwezincwadi ezibhalwe ngolimi lwebele ezimayelana nokwenziwa kocwaningo kuyawufenyisa futhi

kumthene amandla umfundi. Umcwaningi uyaphoqeleka ukuba afunde izincwadi ezimayelana nokwenziwa kocwaningo ezibhalwe ngesilungu athole umqondo kanye nolwazi maqede aqale phansi ahumushele olimini abhala ngalo nokuthatha isikhathi kwazise umuntu uninga futhi etshise kangcono ngolimi aluncele ebeleni.

Lolu cwaningo luye lwayiveza ingqinamba umcwaningi angabhekana nayo lapho kuqoqwa ulwazi locwaningo kusetshenziswa isiqophamazwi nalapho kutholakala ukuthi isiqophamazwi kuyenzeka sihluleke ukusebenza phakathi nengxoxo nokungakhinyabeza yonke ingxoxo. Lokhu kuveza ukuthi kungancomeka ukuba umcwaningi athole umsizi ukuze akwazi ukwelekelela ngokuqapha ukusebenza kwesiqophamazwi kubandakanya ukuqobela phansi ingxoxo ngesikhathi kuqhubeka ingxoxo njengoba kwenzeka nakulabo abayizintatheli zikamabonakude, okufike kube khona intatheli ethathela udaba bese kuba nomsizi wayo ongumthwebuli othwebulayo ngomshini wokuqopha.

INingizimu Afrika isesikhathini sokucathula nokukhula ngaphansi kwenqubo yentando yabantu emuva kokuthola inkululeko ngonyaka we-1994 lokho okusho ukuthi izwe lisazama ukupholisa iminjunju eyadalwa lubandlululo. Njengalokhu sekuphele iminyaka engaphezu kweshumi yatholakala inkululeko bekungaba kuhle ukuba kubhekele indima yamasiko ngehlo elibanzi ukubuyisa isithunzi esadicileka phansi ngesikhathi sokudunwa kwamasiko ezinye izinhlanga. Umkhosi ofana noMkhosi weLembe nokungumkhosi wokukhumbula inkosi uShaka, kulo mkhosi kufanele kukhulunywe futhi kufundiswe isizwe ngeqhaza inkosi eyaba nalo ukubumba isizwe samaZulu ukuba sibe ngesihlonishwayo njengoba sihlonishwa umhlaba wonke ngenxa yobuqhawe nobuhlakani benkosi uShaka.

Abaholi kungakuhle behlise ukusebenzisa lo mkhosi njengenkundla yezombusazwe nokungasebenzisani ngenxa yezinhlangano zezepolitiki kwazise izinhlangano lezi zinayo indawo yazo yokungcweka nokuzwana amandla okuyizindlu zokushaya umthetho. Ukubuthana ezinkundleni kugujwa umkhosi wesikhumbuzo senkosi uShaka kufanele kusetshenziswe njengenkundla

UMnyango Wezobuciko, Amasiko Nezokuvakasha kungancomeka ukuba ubambe iqhaza elibonakalayo ukugqugquzela kanye nokuqhamuka namaqhinga amasha ukulondoloza, ukuqhakambisa nokufukula amasiko ezinhlanga ezahlukene ngenhloso yokubuyisa isithunzi sawo kanye nokugqugquzela ukugubha ngokuhlanganyela imikhosi nemigubho yalawo masiko akhombisa ukungexwayani ukuze izinhlanga ezahlukene zazane kangcono futhi zibe nokuhloniphana. Lo Mnyango bekungancomeka uma bewungagxila kakhulu emasikweni njengalokhu isiko liqukethe ubuciko ngenhloso yokwakha ukuhlalisana okuhle emiphakathini.

Lokhu kungenza kube lula ukuba kubonakale futhi kucace lokho okungumongo nomsebenzi obonakalayo walo Mnyango lapho ubukwa ngokuqhathaniswa neminye iminyango kahulumeni, uMnyango Wemfundo kuyazeka ukuthi umongo wawo ukufundisa izingane ziphase.

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insimu kaNomkhubulwana ukuze kwande ukudla emasimini isizwe singabi yisizwe esibulawa yindlala ngenxa yokuntuleka kokudla emasimini nokwanda kwemfuyo ngenxa yamadlelo ahlala encwaba yimvula nokuyinkomba yengcebo esizweni sonkana.

Lokhu kuyabonakala nangomkhosi kaDiwali nawo oveza isikhathi sokuxosha ubumnyama kuvele ukukhanya esizweni samaNdiya kanye nokusondeza isizwe eduze neNkosazana uLakshmi nosuke esemoyeni wobumnene ethokozile bese ephumelelisa izifiso zabangcwele bayo. Kunenkolelo yokuthi labo abakhonza iNkosazana uLakshmi ngalolu suku bayophiwa yonke inhlobo yengcebo. Lokhu okukhomba ukuphila kwesizwe singabi yisizwe esibulawa yizifo ngenxa yendlala nokungaholela ekwandeni kobugebengu emphakathini.

6.4 Isiphetho

Konke lokhu osekubalulwe ngenxa kuyilinge lempumelelo yokuthanda, ukuhlonipha kanye nokukhuthazwa kwamasiko njengomgogodla oyisisekelo sempilo yomuntu nokungakhuthaza ubuciko bokuziqhayisa ngemvelaphi kanye nakho konke lokho okungamagugu esizwe nesizwe. Lokhu okukhomba ubumqoka neqhaza lobuciko nesiko ekwakheni isithunzi nokuhlonipheka komuntu.

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ISITHASISELO

The role of KZN Regional Arts and Culture Services towards the realization of cultural diversity and moral regeneration in the greater Durban area in KZN

Questionnaire: (Please put a cross in the appropriate box)

Your Personal Information

1. Sex Male ☐ Female ☐
2. Age group 16-24 ☐ 25-34 ☐ 35-49 ☐ 50-64 ☐ 65+ ☐
3. Your cultural group _____
4. Please give details of your occupation.

5. Highest standard of education. _____
6. What is your mother tongue language? _____
7. What other languages do you speak? _____

Cultural questions

8. What role can cultural education play in the realization of cultural diversity?

9. How can culture regenerate the morals of the nation as a whole?

10. What cultural department should do in promoting multilingualism in KZN?

11. How can arts and culture reinstate the pride of cultural identity in the minds of our youth?

12. What should be done by arts and culture to develop indigenous languages of KZN people including South African Indian languages?

13. What cultural activities do you attend mostly?

14. What is the significance of the cultural activities you mentioned above?

15. Are all different cultural groups treated fairly and equally by KZN arts and culture department? Yes ☐ Partially ☐ No ☐

16. If the answer above is not YES, which cultural groups are not supported fairly?

**NGIYABONGA KAKHULU NGOSIZO LWAKHO!
THANK YOU VERY MUCH FOR YOUR PARTICIPATION!
EK BEDANKIE U VIR JOU DEELNEMING!**

Iqhaza loPhiko lwezobuCiko namaSiko esiFundazweni saKwaZulu-Natali ekuqhakambiseni ukuzwana kwezinhlanga ezahlukene nasekuvuseleleni ubuntu ezindaweni ezakhele iTheku namaphethelo.

Imibuzo (Faka uphawu X ebhokisini elifanele)

Ulwazi olumaqondana nawe ngqo

1. Ubulili Besilisa ☐ Besifazane ☐
2. Isilinganiso seminyaka 16-24 ☐ 25-34 ☐ 35-49 ☐ 50-64 ☐
65+ ☐
3. Ubuhlanga _____
4. Usebenza msebenzi muni?

5. Izinga lakho lemfundo eliphakeme.

6. Ulimi lwakho owaluncela ebeleni.

7. Yiziphi ezinye izilimi ozikhulumayo?

Imibuzo ngamasiko

8. Qhaza lini elingabanjwa wukufundisa ngamasiko ekuqhakambiseni ukuzwana kwezinhlanga ezahlukene?

9. Ubuciko namasiko bungabuvuselela kanjani ubuntu esizweni sonkana?

10. Uphiko lwezobuciko namasiko kufanele lwenzeni ukuthuthukisa izilimi ezahlukenene KwaZulu-Natali?

11. Uphiko lwezobuciko namasiko lungakubuyisela kanjani ukuziqhayisa ngesiko emqondweni yabasha bethu na?

12. Yikuphi okufanele kwenziwe luphiko lwezobuciko namasiko ukuthuthukisa izilimi zomdabu ezikhulunywa KwaZulu-Natali kubandakanya nezilimi zabadabuka eNdiya baseNingizimu Afrika?

13. Yimiphi imicimbi yamasiko ovamise ukuyihambela kakhulu?

14. Isemqoka kangakanani le micimbi yamasiko oyibalule ngenhla?

15. Kungabe uphiko lwezobuciko namasiko KwaZulu-Natali lubaphethe ngokulingana nokungachemi bonke abantu bezinhlanga ezahlukenene?

Yebo ☐

Hhayi ngokwanele ☐

Cha ☐

16. Empendulweni engenhla uma kungesiye uYebo, ngabantu baluphi
uhlanga/izinhlanga obona sengathi kababhekelelwe ngokufanayo
nabanye?

NGIYABONGA KAKHULU NGOSIZO LWAKHO!
THANK YOU VERY MUCH FOR YOUR PARTICIPATION!
EK BEDANKIE U VIR JOU DEELNEMING!

**Iqhaza elingabanjwa ubuciko namasiko ukukhuthaza ukuzwana
nokubekezelelana ngokwamasiko phakathi kwezinhlanga ezahlukenene
KwaZulu-Natali**

Ulwazi olumaqondana nalowo okuxoxwa naye

- a. Igama Nesibongo
- b. Ubulili
- c. Isilinganiso seminyaka 16-24 ☐ 25-34 ☐ 35-49 ☐ 50-64
☐ 65+ ☐
- d. Indawo okhulele kuyo
- e. Ubuhlanga
- f. Usebenza msebenzi muni?
- g. Izinga lakho lemfundo eliphakeme.
- h. Ulimi lwakho owaluncela ebeleni.

Imibuzo Yengxoxo

- 1. Qhaza lini elingabanjwa ubuciko ukukhuthaza ukuzwana kwezinhlanga ezahlukenene KwaZulu-Natali?
- 2. Ukwazi izilimi ezahlukenene kungaqhakambisa kanjani ukuzwana kwezinhlanga ezahlukenene?
- 3. Bangaziphilisa kanjani abantu baKwaZulu-Natali ngobuciko namasiko abo na?
- 4. Yini engenziwa ukugqogqezela izinhlanga ezahlukenene ukuhambela imiboniso yeshashalazi ebhalwe ngezinye izinhlanga?
- 5. Ingabe kukhona yini okufanayo emasikweni ezinhlanga ezahlukenene kwaZulu-Natali?
- 6. Ingathuthukiswa kanjani imboni yezobuciko nemisebenzi yezandla esifundazweni saKwaZulu-Natali?
- 7. Kungavuselelwa kanjani ukuziqhayisa ngesiko ezingqondweni zentsha yanamuhla?
- 8. Ubuciko namasiko bungayithuthukisa kanjani imboni yezokuvakasha KwaZulu-Natali?
- 9. Ngokubona yini ebangela izinhlanga ezahlukenene zingagubhi imicimbi yazo ndawonye?
- 10. Yimiphi imicimbi yezamasiko ovamise ukuyihambela kakhulu noyibona isemqoka?

The role of KZN Regional Arts and Culture Services towards the realization of cultural diversity and moral regeneration in the greater Durban area in KZN

Personal Information of the interviewee

- a. First Names and Surname
- b. Title
- c. Age group 16-24 ☐ 25-34 ☐ 35-49 ☐ 50-64 ☐ 65+ ☐
- d. Home Place
- e. Your cultural group
- f. Details of occupation.
- g. Highest standard of education.
- h. What is your mother tongue language?

Interview Questions

- 1. What role can be played by the arts and culture to promote cultural understanding among different cultural groups in KZN?
- 2. How can multilingualism help in realization of cultural tolerance in different cultural groups?
- 3. How can the arts and culture benefit KZN people to sustain themselves?
- 4. What can be done to encourage different cultural groups to attend theatre productions directed by any race group?
- 5. Are there any similarities in cultures of different cultural groups of KZN?
- 6. How can arts and craft industry be developed in KZN?
- 7. How can arts and culture reinstate the pride of cultural identity in the minds of our youth?
- 8. In what ways can arts and culture promote tourism industry in KZN?
- 9. In your own opinion, what do you think are the reasons making different cultural groups not to celebrate their ceremonies jointly?
- 10. What cultural activities do you attend mostly and why?

Uhla lwemibuzongxoxo neNhloko yoMnyango Wezobuciko, Amasiko Nezokuvakasha KwaZulu-Natali uMnuz. Bonga Ntanzu ngocwacingo

1. Qhaza lini elingabanjwa ubuciko namasiko ukwakha ukuzwana nokubekezelelana ngokwamasiko phakathi kwezinhlanga ezahlukeni KwaZulu-Natali?
2. Ubuciko namasiko bungavuselela kanjani ubuntu nokuziphatha okwamukelekile kuzo zonke izinhlanga zaKwaZulu-Natali?
3. Lingehliswa kanjani izinga lemiqondo simo ezinhlangeni ezahlukeni ngokucabanga ngamasiko ezinye izinhlanga njengasemumva futhi nangekho ngcono?
4. NjengeNhloko yoMnyango Wezobuciko, Amasiko Nezokuvakasha KwaZulu-Natali – yikuphi okubona kuhambisana futhi kufana emasikweni ezinhlanga owengamele intuthuko yamasiko azo nokungaba yinkomba yokungabiphelani kwezinhlanga?
5. Waziwa njengomunye wongoti futhi nomuntu onolwazi olunzulu ngemikhosi emikhulu yesizwe samaZulu, phakathi kweminye yemikhosi ungake ulandise umcwaningi ngemvelaphi yoMkhosi woMhlanga kanye nomlayezo owawuqukethwe ngaleso sikhathi kanye nosuqukethwe ezikhathini zamanje.
6. Ungaphawula uthini ngokugujwa koMkhosi weSikhumbuzo seSilo saKwaDukuza, inkosi uShaka, njengalokhu kubukeka kungaveli okungumongo walo mkhosi kunalokho kubonakala izinkulumo zabezombusazwe.
7. Yini ongathanda ukuphawula ngako okukuhlaba umxhwele ngokunotha kwamasiko ezinhlanga ezahlukeni KwaZulu-Natali?